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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

Sermons.
NO. X.

THE SANDY FOUNDATION.

MATTHEW VII. 27. *And he fell; and great was the fall of it.*

In this solemn manner, my friends, you hear Jesus conclude one of his discourses,—his admirable sermon on the mount.

And is this voice of warning, this disclosure of consequences,—are these the voice and disclosure of Jesus alone? Listen to the truth of revelation: When you come to the audience of this preacher of righteousness, you hear him speak,—not of himself, not in his own name, not of his own impulse, but as the Sent of God: the messages he brings, the developements of hope and promise he makes, the lessons of warning and admonition he gives, come fresh from the mouth of the Almighty.

There is another point demanding your most serious regard: This delegate, to whom the Supreme Being gave commandment,—how do you hear him speak? With indifference of heart, or hand, or voice? giving to the sound of the gospel trumpet a timid or uncertain tone, as if he only half believed the communications he makes to you? Oh no! you hear him speak with the strongest conviction of their importance; with the authority of a messenger from the Most High; with the fullest persuasion, that life and death are suspended,—on what suspended?—on your embracing or your rejecting the overtures he proposes.

Gracious Being! God of the human soul! may that divine spirit, which imparted miraculous energy to the Savior, help our infirmities this day both to speak and to hear; to sound a trumpet of alarm into the refuges of delusion, the retreats of false security; to proclaim the glad tidings of salvation, to experience their power, and to perform the requisitions they impose.

1. In this passage forming my text, our Lord mentions the calamity of a man, whom he represents as infatuated, deprived of reason, a fool. Such, he implies is the folly, the infatuation, the insane fatuity of him, who hears the voice from heaven, and refuses to regard its direction; and such the ruin of his hope of safety.

Perhaps you would inquire what evidences of reckless folly, what evidences of rash madness, this man discovered. The divine teacher is prompt to inform you. *From the mountain* where he sat, and where immense multitudes were assembled before him, he pointed to the waters of Capernaum, and said: That poor maniac built his house upon the sand of the shore, and upon the same treacherous foundation, is he who disregards the gospel, building the house of his refuge and confidence.

Upon that house of the madman, the rain descended, the floods came, the winds blew and beat with violence; and upon you, all who hear and reject a proffered Savior, are rushing the forebodings of guilt; a dreadful sound comes to your ear by night and by day; on earth, the floods of calamity are rising, every moment rising, to overwhelm you; while in the sky, a tempest of retribution is gathering, to blast your expectation and sweep you from the world.

Amid the inundation and the storm, the house of the man void of understanding,—what became of that devoted dwelling?—with mighty ruin it fell. The materials composing it, spread wide upon the beach, and were dashed to pieces by the fury of the waves. The miserable fragments that remained, gave an impressive warning to all who saw them: they discovered the stupidity, the awful infatuation of him, who ventured to choose his abode, to erect the habitation of his hopes, even to hazard the very home of his heart, in God's name where?—upon the faithless sands of the sea; or, to employ the language of Timon, the dying misanthrope,

'To make his everlasting mansion
Upon the beached verge of the salt flood,
Which once a day with its embossed froth
The turbulent surge would cover.'

2. And you, my hearers,—how is it with you? Are you that hear the commands of Christ this day, and fail to observe them,—are you more secure than that infatuated builder? Alas, you too,—how many, how many of all communities, what multitudes unnumbered, are building upon the sand of the shore! The edifice of your happiness, your assurance of heaven, how many of you are founding upon a dream! Your expectations must perish, because they are baseless and irrational. For the illusions of time, how many are hazarding the glorious realities of eternity! With your present unrenewed mind, with your present ripening for judgement, what numbers of you must inevitably fall! You must sink in ruin, a warning to all around you. Like those whom you resemble, and who have been summoned to the doom of ungodliness before you, you must vanish from your place, and be hurried away,—swept down, alas! to the gulf of perdition and woe.

O my hearers! you that are yet alive, who are once more allowed to welcome a Sabbath morning, give glory to God for his sparing goodness; give him glory, that your sleep of the past night has not been the sleep of death; give him glory, that instead of assembling in his temple of worship, you are not trembling before his righteous tribunal. Nay more, let not this indulgence of his be granted in vain. Remember the souls that are gone. Remember the sinners that are lost. Consider the causes of their condemnation. Examine what the circumstonces were, that have consigned so many to their doom. I repeat,—strive to ascertain the cause, why such multitudes are still augmenting the number of the condemned; and if not too infatuated, you may be persuaded to avoid their road to ruin.

Now to ascertain the fatal cause of such perdition to the dead and the dying, you have no need to expatiate far. Look into your own bosoms, and there behold the cause. There see the world enthroned upon your heart in triumph; and hear the world's voice:

'This season,' cries one, 'I must clear a hundred or a thousand dollars.'

'I must finish this house,' says another, 'the present year.'

'This voyage is indispensable,' exclaims a third, 'and I must commence it immediately.'

'My vessel must be repaired,' observes a fourth, 'and her freight disposed of, without loss of time.'

'These law documents must be carefully examined,' remarks the man of law, 'or I lose my cause and my credit.'

'The sick, the agonized, the distracted, the dying,' says the physician, 'claim my undivided study and attention.'

'The million domestic cares and household avocations, constantly recurring and never ending,' exclaim half the human race, 'demand our unremitting efforts'.

But, O immortal beings! suppose your representation to be correct: where is a commanding Diety, a redeeming Savior, a soul to be saved or lost! All these duties you ought to perform, but not to leave the duties of religion unperformed.

My friends! you here discover the causes of your ruin. You behold your ardor on those subjects of temporal interest. You behold your deadness and irresolution in regard to those of eternal moment, and you perceive your quicksand basis of hope.

For example: the embassadors of Christ unfold to you the principles of his religion. From sabbath to sabbath, they develope the course of conduct it becomes his followers to pursue. But how very many continue insensible to their representations,—cold, unaffected, unobservant! The week advances; you engage in those affairs of life I mentioned, with the warmest enthusiasm; but what step of proficiency does the Omniscient see you make in the road to heaven? Alas, how few does he see even commence the chsistian course! Some consider themselves secure of heaven even amid the most destructive vices. My hearers, all such must fall. God is excluded from your thoughts; God is forgotten or unregarded. Years glide away. Months and weeks, days and nights elapse. Sons rise to illuminate creation, while by how many is the Sun of the Universe undiscerned, unremembered, unglorified! Ah, you cannot but perceive your foundation of sand,—the falling edifice of disobedience.

Again: A messenger from the eternal Being has visited the earth. He has taught and exemplified perfection. He has unfolded a heavenly pilgrimage, a triumphant departure, a sabbath-rest remaining for the people of God; and, with the most unequivocal clearness, he has disclosed the means of attaining to these divine privileges. But the Supreme Being who commissioned, the messenger who came, and the messages he brought, you more than disbelieve,—you treat them,—not indeed with contemptuous disregard,—but with the most heartless indifference.

3. These are the causes,—the fatal causes,—that crowds innumerable have perished. These are the reasons, that so many of you, that now hear this exposition of your state, are in the same perishing condition; and if the future should resemble the past, that you will continue to build upon the sand, and one after another will fall in ruin,—sharing the fate of the infatuated and the lost. How plain is the declaration of Christ! Whosoever hears these precepts of mine, and does not practise them, shall remain unimproved; at the same time, he shall suffer the punishment due to his folly. I will compare him to a man destitute of reason; a fool who built his house upon the sand. For when the rain descended, the rivers overflowed, and the winds blew and beat against that house, and it fell, and its ruin was great and appalling.

If there be any truth in Christ, such ruin is rushing upon every unchristian man abroad,—every unchristian woman at home; it is rushing upon all of you, that rest your hopes of eternal life upon a basis so unsubstantial, so fleeting, so visionary; it is rushing upon all of you, that hear the Savior's requisitions proclaimed, and still refuse to observe them. Here lies the deadly cause. By the elements of sin will your earthly house be demolished, while to you the many mansions of heaven will be closed: no admission there, no hiding-place from the storm, can you there anticipate. Great must be your fall: it will be a fall from opportunity to privation, from hope to despair; a fall from privilege forfeited to punishment deserved and inflicted; a removal from the rebels of the present world, to the castaways of the world to come.

Far from me, O my friends, very far from me be all exaggeration of your danger;—all undue apprehension or alarm;—all darkened representations of your prospects! I unfold the simple truth. I give you a plain uncolored statement of facts; what multitudes have found to be true; what multitudes more of your number, would assuredly experience to be accurate, were the rain to descend, the floods to come, the blasts of death to rush upon you, and your shuddering fall to be this hour! I give you the explicit revelation of Jesus Christ from God himself; I employ the very imagery, which he was pleased to employ; and sooner would I cut off this right hand that wrote, sooner should the voice that speaks be eternally mute, than I would misrepresent one iota of your condition. May I never cease to remember, that to my own soul as well as to yours, I minister the word of reconciliation.

Ah, sinners of the gospel! well do you know, without reserve do you acknowledge, the certainty of these disclosures. Are you resting your security on the emoluments of time? Forget not, then, the annihilation of such security. No other safe foundation can you lay, than what is laid, even Jesus Christ. Think for a moment of a single cause of ruin,—worldly solicitude,—the engrossing accumulation of property by sea and land. What does the Sent of God say of this? He declares that you are infatuated,—insensible that the greatest affluence and distinction you can acquire, will afford you no comfort, no satisfaction, no sweet solace, in the hour of your fall. You may have a great funeral. You may have crowds passing upon crowds to witness the solemnities. You may have the pomp and parade of wealth, a splendid tomb, but where at that moment will be your soul, your defenceless spirit? You feel that all riches and grandeur, all magnificence and fame, must then form a mere solemn mockery. All this perhaps you realize,—you all have moments of rationality,—but you would make the most of both worlds. Would to God that you were pursuing that course! At present you are building your earthly mansions. God approves your enterprise. This you think indispensable to your enjoyment. Very probable it may be. Hereafter, when you have accomplished your schemes, you mean to construct that mysterious habitation,—holiness of heart and life,—which shall accompany you to heaven. Her lies your fatal error. Both these houses you ought to build together. This year, however, and a few years to come, you are too full of temporal affairs to think of eternal concerns. Say that you live; say that you are not summoned to judgement in less than half the time; suppose those few years to have come and gone; suppose your most ambitious plans to be all happily executed,—the summit of your wishes attained,—10,000, 20,000, 50,000, 100,000 dollars. What shall be your next move? how will you occupy the remaining fragment of your probation? Will it be in the meekness, the humility, the lowliness of Jesus Christ? I am afraid not: it is impossible not to foresee, whose example you will imitate. Remember that character, whom infinite Wisdom termed a fool. Remember him, who purposed to adopt this procedure: 'This will I do,' said the man of overflowing wealth: 'I will pull down my barns, and build greater; and there will I store all my produce and my goods. And I will say to my soul,—soul, thou hast many goods laid up for many years; take thine ease, eat, drink, and be merry.' But God said to him: 'Thou fool, this night thy soul shall be required of thee! then whose will those things be, which thou hast provided?' Of this description will all of you be, who lay up treasure for yourselves, and are not rich toward God. You will fall, and fearful will be your ruin. Your cherished anticipations will be all disappointed. And your ruin will be as irremediable, as it will be signal and terrible.

Allow me to observe in closing, my hearers, that there is one consideration, of more practical importance than any other. It is a grand discourse. If you would enjoy Christian peace in the land of the living; if you would anticipate in the realm of the departed that peace with God, surpassing all comprehension; your peace on earth and your peace in heaven must flow from this principle, to which I now make allusion. Present reformation is alone sincere; deferred reformation is hypocrisy or self-delusion. Present reformation is a savor of life unto life; deferred reformation is a savor of death unto death.

Of this truth, my hearers, you may all rest assured,—That if you only purpose to repent hereafter, if you merely purpose to become Christians at some distant day, you are not sincere; self-deceived, you may be, but certainly insincere and hollow-hearted. You purpose to reform,—you purpose to accept God's overtures, hereafter. What is this but saying, I now prefer my worldly pursuits; I now prefer a life of disobedience; I now prefer days and nights of intoxication; I now prefer to be dishonest, prayerless, ungodly, and profane;—when I have done worshipping the world, I mean to worship God; when I have drained the cup of sensuality to the very dregs, I mean to become pure, holy, and undefiled; when I have worked the will of my present master, I mean to abandon him and choose a better; when I am no more dead in trespasses and sin, I mean to be alive and wake to righteousness.

Alas the blindness and presumption of man! I intreat you, my friends, no more to cheat your souls with the convenient season of Felix. Would to God I could lay open your hearts to yourselves! Would to God I could unfold to you the ruin of mere purposed repentance! It is being false to your own best interest. It is building on the sands; and of all such fabrics, falling must be the inevitable doom.

How many times,—in the months that are gone,—how many times has the Father of mercies come to you! How many times has the Savior proffered you peace! And how often have you smoothed over your refusal by that dream of insincerity, that dream of delusion: Next year I hope to be less buried in the cares and harassments of the world: Next year I hope to have more leisure to listen to the voice of the Supreme Being. How many of you alas, will before next year be buried in your graves! Next year you hope to follow the Savior, and welcome his proffered mercy: Ah, my hearers, there is no next year, there is no tomorrow, in the heavenly call. The voice of the Almighty proclaims: Behold now is the accepted time; behold, now is the day of salvation; and this *now* may be the only accepted time, the only day of salvation, with which your Disposer indulges you. His next proclamation may be, as you witness every season around you, to cut you down as cumberers of the ground.—O God of justice, what multitudes must fall! what multitudes, who hear the commands of thy messenger, and lift no finger to perform them! God of mercy, O spare thy people: allow them to gain strength, hope, assurance, before they are summoned to the judgement seat of Christ.

FOR THE REGISTER AND OBSERVER.

HOW WE OUGHT TO PRAY.

[Translated from Fenelon.]

We must pray attentively. It was a saying of Cyprian—God listens to the voice of the heart, not to that of the lips. He adds, you ought to apply your whole heart to prayer, drive away every thing which can disturb your attention, and attach your mind to the subject of the prayer alone. To whom ought you to be attentive, when you address him, if not to God? Can he demand less of you than that you should be willing to think of what you say? How can you hope he will listen to you, if you do not listen to yourself! You pretend he will not remember you in your prayer—You who forget yourself while you are praying!

It is true, says St Augustin, that I perceive the humble posture of your body, but I do not know where your mind is.

We must confess that this remark of the saint is not severe enough for our times. The posture of the body *now* marks often the frivolity and irreligion of the soul. How does the mind of the worshipper wander away from holy thoughts! Attention to prayer may be practised with less difficulty than is usually imagined. Not that involuntary distractions do not happen to the most faithful minds; we cannot always govern our imagination, put it to silence and direct our soul to God. But to stop wilfully upon the vainest and most frivolous objects in time of public prayer—is not this to wish to live always amused by the senses; always without God? To obtain not only this power of attention, but a divine delight in prayer, accustom yourself, says St. Augustin, to follow the thoughts of the Priest, repeating them to yourself in silence. The attention may wander at times, but a little watchfulness will correct its vagaries. T.

FAITH IN GOD AND CHRIST.

Extract from the Introduction to 'Religious Consolation.'

The effects of such a faith are obvious. It takes away fear, banishes distrust, excludes or moderates anxiety, and sheds an influence over the soul like that which music exerts on susceptible natures, overpowering their passions and soothing their griefs to rest. But it produces no dreamy indolence. It quickens into generous action the faculties which it releases from the bondage of impatient desire, and invigorates the soul which it tranquillizes, fulfilling the promise, 'in quietness and in confidence shall be your strength.' There is stillness, but not the silence of sleep; repose, but not the torpor of apathy. There is effort, struggle, conflict, self-denial; but over the whole internal world reigns the spirit of order, and this spirit is sustained in the exercise of its authority by the faith which persuades every sentiment and desire into obedience. There is a spiritual energy which is mightier than any violence of passion, yet is manifested only in the calmness which it diffuses throughout the character and principle [illegible] mistakes for unnatural or artificial composure, but all, even the most selfish, behold with admiration, and all, even the most careless and vicious, wish they might possess when their trial comes. The soul is indeed deeply moved, but it looks to God, and in the Father's face sees the justification of its confidence through every change. 'If it be possible let this cup pass from me,' may be its silent prayer, when it perceives the impending calamity, yet before the blow has fallen it adds—'not my will but thine be done.' Come what may, it cannot even suspect that there should be forgetfulness or error; and therefore it surrenders itself to the disposal of a love which is never swayed by blind impulses, nor ever betrayed into unwise measures. The Being who afflicts is the Being in whom it trusts. In its trouble it goes to Him from whom trouble comes, for he is 'the God of all comfort,' and with him dwell peace and hope. The divine presence is, in the fine language of the prophet, 'like a serene heat when the sun shineth, like a dewy cloud in the heat of harvest.' Hence there are no repinings, no secret complaints, no half-sceptical surmisings, no anxious forebodings, no rebellion of spirit, no reluctance of will. But when most afflicted, the Christian is not disquieted in vain, since he has remembered the counsel of the Psalmist, 'Hope thou in God:' or if in his extremity he should be compelled to cry out, as did the ancient servant of God, 'I am feeble and sore-broken, I have roared by reason of the disquietness of my heart,' yet he can add, 'Lord, all my desire is before thee, and my groaning is not hid from thee. In thee, O Lord, do I hope.' Such is the effect of true religious faith in time of trouble.

[From the Religious Magazine.]

PLAN FOR MINISTER'S LIBRARIES.

THE FACT, THE CAUSE, THE REMEDY.

1. *The Fact.* Ministers generally make but little improvement in their manner of preaching after they are settled. They preach nearly as able and effectual sermons the first six months of their ministry, as they do after twenty years' experience. From the time they enter the Academy, until they leave the Theological seminary, they are making rapid intellectual acquirements; every month witnesses the enlargement of their mental powers, and the increasing vigor of their faculties. But the moment they are settled, their mental growth nearly ceases. For a few months they rely upon the intellectual resources they have already acquired, and then pass the remainder of their lives oppressed with the consciousness that they are making comparatively slow advances in knowledge. As the novelty of their first ministry wears off, and the ardor of their youthful energy abates, they have but little increasing mental power to supply the loss, and the services of the pulpit often become dull, prosaic and repetitious. Now and then a mind of native originating power, or one placed under peculiar influences, rises above this intellectual level. But it is a fact unquestioned by the observing, that these form the exceptions, and that the great mass of Christian ministers seldom make great advances in mind or eloquence after the age of thirty years.

2. *The Cause.* Most clergymen, when they enter the ministry, are either in debt for their education or without any remaining property. They commence with small salaries, which barely enable them to meet their current expenses. Food and clothing they must have. They must, to the extent of their ability, contribute to the benevolent enterprises of the day. And they can hardly find a dollar which can be spared for the purchase of books.

Here is a young man in a Theological Seminary. He has access to a large and valuable library, and the rapid advances he makes in knowledge show how richly he improves this inestimable privilege. He has barely money enough to meet his expenses, or, more probably is involving himself in debt to obtain his education. Of course he can buy no books. He leaves the seminary and is settled in some country parish, with a salary of five or six hundred dollars. With the most rigid economy, he struggles through serious pecuniary embarrassments, vainly hoping each year that the next he will be able to lay by a little sum to replenish his library. There is no library in the vicinity to which he can have access. He has a few books in his study which to him are old and valueless.

He does what he can with these, and toils to increase his knowlege and strengthen his mental powers, by occasionally borrowing a book of a brother minister, and discussing with his brethren in the association important theological questions. He has perhaps access to one or two periodical publications. These constitute his only means of mental improvement. And were it not that with these he is unusually diligent, he would not be able to meet, as he does, the weekly call upon his intellectual resources. Still he feels that he is laboring at an immense disadvantage. He knows that his progress must be painful and slow unless he can enjoy better facilities. He mourns and weeps even, to find that his mind is thus unavoidably retarded by these unpropitious circumstances. Thus he lives, and thus he dies.

This is the history of hundreds of the clergy of New England. Many minds of most brilliant native powers thus wilt and decay. Some one says, 'I wish our minister studied a little more.' Studied more! How can he? What has he to study. As well may the carpenters work without tools, as the student make progress without books. As well may the merchant do business without capital or credit, as the student, make rapid intellectual acquisitions without access to the operations of other minds.

When a Clergyman enters his study and sees but a score of common-place books, upon his shelves, and thinks that throughout Europe and America, minds of the highest cultivation and vigor are pouring out their treasures, and all those treasures inaccessible to him, is it strange that he feels discouraged, that with a sad and sickened heart he leaves his study, dreading to enter it again? Though New England has undoubtedly as learned and efficient a body of Clergymen, as any equal portion of the world, it is a melancholy fact that great multitudes of the Clergymen of our country are cut off from nearly all efficient means of intellectual improvement. They feebly live upon their past acquisitions, and expend the energies of minds of strong native power in unavailing regrets that the means of high mental culture are not within their reach.

Clergymen settled in the city or in its immediate vicinity, generally having a more liberal support, and having access to the libraries of public institutions, and the private libraries of wealthy gentlemen, have in a good degree before them the means of improvement. And to these circumstances are to be ascribed the advances they are frequently seen to make. The churches of New England are filled with men of native vigor of mind—men whose sermons would, year after year, be improving in depth of thought and impressiveness of persuasion, if they had but the means of acquiring knowledge. But as it is, with the obstructions which are thrown in the teacher's way, the progress of the church is retarded.

3. *The Remedy.* Let a minister's library be established in every society, to be the property of the church, but for the exclusive use of the minister, to descend from him to his successors. This library should be composed of books not for popular reading, but to aid the minister in his studies. Such books are expensive. The Theological student has access to them in the Seminary, but cannot afford to purchase them for himself. The studious minister needs the works of learned commentators, Greek and Hebrew Lexicons, Dictionaries of the Bible, the most important systems of divinity, the works of the leading philosophers and statesmen and poets of the world. A few hundred dollars expended by a church in this way, will be the means of blessing to the church in all coming time. It can hardly be conceived what a comfort and refreshment it is to a minister's mind to find a library at his hand.

There is hardly any way in which each society, in the land, could now spend a few hundred dollars more profitably, for the cause of Christ, than in establishing such a library. If a society is poor, let it set apart a small sum each year for the purchase of these literary tools for their pastor, and they will soon see in the strength and the finish of his sermons, that the expenditure is not in vain. When the minister dies, or leaves, the library falls into the hands of his successor, and thus is its influence perpetuated to the society. There are many conveniences a society had better forego, than this. For with an able minister the church will go on and prosper, but without a pastor well furnished for his work, all other means are comparatively useless.

There are a few churches which have already adopted this plan, and it is very desirable that the plan should be nearly universal. There are but few congregations who have not the intelligence to see the expediency of such an arrangement, and the liberality requisite to carry it into execution. Let a brief statement be read from the pulpit, by the pastor, and a subscription paper circulated through the parish, and a substantial foundation for such a library would at once be formed. A small sum then each year, would add the valuable yearly publications.

The writer of this, during many years, experienced the advantages of such a library, and knowing how great these advantages are, he earnestly hopes the plan may be generally adopted.

[From the Landmark.]

A PRACTICAL LESSON OF TEMPERANCE.

The following remarkable case of benefit derived from entire abstinence from flesh and all intoxicating drink, was related by the subject himself, an aged member of the Society of Friends, at a late meeting of the British and Foreign Temperance Society in London. His health had been ruined by intemperate habits, and the abstinence which he describes as having practised, restored his constitution, and he was enjoying a vigorous old age. At the time of his reformation, he had pursued a stimulating diet for twenty years, using ale, wine, spirits and water, and laudanum, 180 drops of the latter a day. Respecting his condition, under this diet, he says:—

'In addition to my nervous attacks, (I apprehend in consequence of my generous and high manner of living) I became bilious, rheumatic, and gouty; I frequently had very bad colds and sore throat; and I can only describe the situation I was brought into, by saying, I went about day by day frightened for fear of being frightened, a dreadful situation, indeed, to be living in. I made a visit to a medical friend of mine in Hampshire, where I spent some time. This afforded him an opportunity of examining my health, and the effect which my manner of living had on my constitution; and before I quitted his house, he advised me to make a general change in my manner of living, to abandon my beefsteak, to abandon all fermented liquors, and use animal food very sparingly.'

He became so debilitated that he could scarcely walk, and a bottle of Madeira wine produced no more effect than so much water. He proceeds to describe his reform:—

'Feeling satisfied of the sincerity of my friend, who had enforced to me the necessity of a general change, I made up my mind to be willing to seek for help from Almighty God, that I might give it a fair trial, satisfied as I was, that nothing short of this could enable me to endure the conflict I must undergo. When I returned to my own home, favored as I believe I was, with that help that would bear me up in making the attempt, I proceeded all at once, for I found tampering with these things would not do: and gave up my laudanum, fermented liquors of every kind whatsoever, and my meat breakfast. My health began gradually to improve, although I felt some of the effects of the old complaint in my stomach after I had taken my dinner meal. I therefore confined myself wholly to vegetable diet; and my health has gradually improved from that time to the present; so that I am able to say, to the praise of Him who enabled me to make the sacrifice of these things, that I am stronger now in my eightieth year, than I was fifty years ago, when in the habit of taking animal food, wine, strong malt liquor, and spirits and water, and my bilious, my rheumatic, and my gouty complaints, I think I may say, are no more; nor have I, since this change, ever had an attack of that most dreadful of all maladies, hypochondria. I call it most dreadful from what I have witnessed of it. It exceeds derangement, because when derangement takes place the mind is gone. I find, from continued experience, (it being thirty years since I ate fish, flesh, or fowl, or took fermented liquor of any kind whatsoever,) I find abstinence to be the best medicine; I don't meddle with fermented liquors of any kind, even as a medicine.

AN IRRELIGIOUS HOME.

If there be one curse more bitter than another to man, it is to be the offspring of an irreligious home—of a home where the voice of praise and prayer ascends not to God, and where ties of human affection are not purified and elevated by the refining influence of religious feeling; of such a home, if the cares and sorrows of life shall bring religion to the heart in after days, that heart cannot turn without bitterness of feeling—without anguish and vexation of spirit. If there be a curse to any country where the truths of religion are known, the deepest and bitterest curse which can be inflicted on it is a multitude of homes like that which I have supposed! Such homes send forth their sons unchecked in evil thoughts, unhallowed in their habits, and untaught in love to God—the name and cross of Jesus Christ stamped perhaps under their foreheads, but not written in their hearts—and they send them forth to prey upon the land, and to become its curse and its destruction. But, on the other hand, there is a blessing to the religious home, which no tongue can speak, no language can describe! The home, where, in early years, the heart trained to a love of God, and to take pleasure in his worship and service, interweaves with the assistance of man's holy affections, which die not with the circumstances which gave them birth—which last long, even though they may for a season be forgotten and neglected—and which exercise at least some check on the evil of the human heart, and often, nay commonly, recall it to hear again the voice of God, and to return to the paths of holiness and peace! How great, how unspeakable is the happiness of a land where homes like this are common.—*Rose's Halcean Lectures.*

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOL CLASS PAPERS.

NO. IX.

In giving a report of my class, I feel a diffidence with regard to some things connected with it, which I can scarcely overcome. It is generally expected that these reports should be anonymous, and it is well that it is so, or, I fear, they would be like 'angel's visits, few and far between;' and yet, when, as with the writer of this, a teacher wishes to ask the advice of the Superintendants, and teachers, and hear their opinions on any subject, she meets with a difficulty at the very outset; as she must either give her name, or subject herself to the pain of being asked by many a writer of anonymous reports, if she is the author of this; if she is the one who has failed to accomplish the one great object of Sabbath School instruction.

Now although I wish to ask you a few ques-

tions, I do not want to answer any like the above.

My plan of instruction is such, as upon much study, and reflection, I have concluded is the best calculated to interest the children committed to my care, in the cause of Religion, and truth; and yet I have failed in some few instances to accomplish my end, and the knowledge of this fact, has led me to doubt my own abilities as a teacher.

I will candidly state my plan and the instances of my failure.

I have used Allen's Questions in my class, with much advantage to the children, and myself. I usually give them a short lesson, and endeavor to make it interesting by asking such questions about it, as are calculated to draw out their thoughts and lead them to converse freely with me, about the subject of the lesson. I frequently let them review their lessons, in order to ascertain if they remember all, or anything, which I may have told them about each lesson at the time it was first recited. I find this has a good effect, as they are much delighted to remind me of many things which I told them at the time, and which, perhaps, I may have forgotten myself. Their memories seldom prove treacherous; they retain the impression which I have endeavored to fix on their tender hearts, and it is a satisfaction to me to find, that all my teaching is not like writing on the sand. After the lesson, I sometimes read to them from some good book, such selections as are adapted to their capacity, (I have used for this purpose 'Ware's life of the Savior' and the 'Times of the Savior),' at others, I tell them a story, always being careful to select one, which will touch their feelings, by the incidents or the moral. I have found an inexhaustable fund of instruction, and interest, in Natural History, and I find it an excellent way of spending a few minutes each Sabbath, in talking to them about the instincts, and formation, of the insects, and birds, and when their little minds are filled with admiration, at the wonderful, yet true stories, which can be told of the Bee, the Ant, the Beever, and the Stork, it requires but a word, to lead them to raise their minds to the Father of all, in deep, and fervent gratitude, for all the blessings which they enjoyed, and I think, by the study of Natural History, they become accustomed to associate the idea of God with all they see.

Thus far I have given an account of but a part of my class, I would much rather leave the rest untold, but candor forbids, and I will not only tell the truth, but the whole truth.

There is one child in my class whose heart I have never reached, who, amidst the most serious lessons, and even in the most interesting stories, is attending to all that is going on in the classes about her, trying to take of the attention of the children in her class and seems to fear she may be detected in listening to the explanation of her lesson, or to the advice of her teacher.

I have tried every method to interest her, that I could devise, but all in vain, and I have learned that other teachers who have had her, have been no more successful than myself. She is not very punctual lately, and I must say, I am not sorry to find her place vacant, as she will not learn herself, and is not willing to permit others to do so.

A few Sabbaths since I had succeeded as I thought in getting her attention for a few minutes, while I was telling the class an interesting story from the Bible, when she interrupted me, by telling the child near her, to look at Miss A. B. and see how proud she was of her new shawl —this incident although trifling, is a specimen of the attention which she gives to the teaching in general. I would propose that she should be placed in another class, but she will not hear to this, as she makes great professions of love to her teacher, and I cannot urge the matter, as, I am convinced by so doing I should wound the feelings of her mother, who wishes her to remain with me.

I want the advice of the Superintendant and teachers. Where is the blame? If I am in fault, tell me candidly, and tell me wherein I can do better, and you will receive the thanks of one whose earnest wish is to do right.

FOR THE REGISTER AND OBSERVER.

BENEVOLENT FRATERNITY OF CHURCHES.

The Annual General Meeting of the Benevolent Fraternity of Churches for the support of the Ministry to the Poor, was attended on the evening of Fast Day by a crowded audience. The objects of this association are of a deeply interesting character, and the singularly happy course of the meeting must have aided to impress them with a more adequate concern upon the hearers. The Report was read by the Secretary, Mr. Rogers. It was a discreet and worthy exibition of the designs and effects of the associations. I was about to praise its brevity, so necessary a quality for the acceptableness of such a document. But if it had been a little more amplified or illustrated in some of its details, I think it would have been more instructive. I allude particularly to the calculations which formed a necessary part of the Report. The numbers of individuals without a place of worship and the means of regular religious instruction was stated in round numbers, and though it was reduced nearly one half, to allow for any errors of calculation, it would have been well to state the steps by which the number was first obtained. Notwithstanding all that has been said upon the objects and effects of the association, there are still many points upon which the community need information. The Report was highly satisfactory so far as it went. It stated the great principles of this branch of philanthropy, so that they appeared as axioms, self-evident truths to which all must assent. It bore honorable testimony to the zeal and devotion of the three individuals who still continue to seek out and to comfort the children of poverty. Theirs is the constant office of love,—a labor which cannot be requitted save with the prayers as well as with the alms of the community, and the peculiar fellowship of him in whose steps they tread so closely. It probably is not generally known that but one of the three ministers at large receives any thing like an adequate remuneration from the funds of the society. The other two are content with less than the wages of the day laborer.

Mr E. Weson moved the acceptance of the Report, and accompanied his motion with some judicious and spirited remarks upon the bond of union between the rich and the poor which it was the direct tendency of the society to establish. The profession of the gentleman suggested another beneficial result, as his own example testified that the lawyer, as well as the clergyman had a mission of goodness to fulfil, and might be the approved instrument of virtuous efforts in the community.

Rev. Mr Ripley seconded the motion with an animated and instructive exhibition of one of the features of the present time. He referred to the origin and character of the infidelity of past times. Philosophers dissatisfied with existing errors had been but partially successful in the search after truth. They had individually stated their doubts with great freedom. The difficulties which had stood in their way were not such as they had adopted from others, but were the results of their own inquiries. It was not so however at the present day. Something which went by the name of a system had been constructed out of the old peicemeal remnants of doubt, and this was foolishly held up as philosophical infidelity. Mr Ripley was very happy in his illustrations of this subject, and his remarks were listened to with great attention by those who were at once satisfied with the simple truths by which they explained what some have fancied an inexplicable difficulty. These pretended philosophical unbelievers will not enter our churches. They reverse the old maxim that religion is a very good thing for the poor, and think that it is very useful for the rich. However they are not beyond the influence of truths, and the ministry to the poor might indirectly remove their errors through the families by which they are connected.

Mr Ripley was succeeded by Mr Parker, teacher of the Franklin school at the south part of the city, and by Hon Jonathan Phillips. Both these gentlemen delivered their opinions with great freedom and plainness.

Rev. Dr Channing continued in a speech of half an hour to recommend the interests of the society. He applied his well known philosophy of human nature to the subject, and gave to it a solemn character. He had known the society from its first institution. He was familiar with all its operations, and it was to him an institution of the most sacred interest. He looked with interest upon the great and general improvements in our country, but with incomparably greater interest upon the ministry to the poor. He would have our city advance in population, and in wealth and refinement, but he trembled at the thought that it should harbor the vices of all great cities. Internal purity and order were the only sure foundations of healthy growth and a happy prosperity. There were two ways by which order might be established and secured. One was by outward force, and the other, the only desirable one was through the prevalence of Christian principles within. To circulate these was the great object of the ministry to the poor, and with such an end in view it called for the kind wishes and deeds of the community.

FOR THE REGISTER AND OBSERVER.

LOVE OF JESUS.

To the Editor,—Many of your readers were much interested by the account given a week or two since of Frederica Misca. This interesting woman has gone east of us, and has succeeded in touching the hearts of the benevolent and pious wherever she has been. In Salem she has united the sympathies of both orthodox and heterodox; and has expressed great delight in finding that the only sect she previously had feared were wanting in Christian kindness, (a suspicion entirely arising from the calumnies of their enemies), the Unitarians, have been so generous in the faith and sympathy they have expressed in her noble object.

But I took up my pen to recommend her book, called the 'Love of Jesus.' It is a discourse on the spiritual uses of Confirmation, Baptism, and the Lord's supper. The spiritual uses of these rites or forms of Christianity, are so effectually set forth, and all other views of them so much neglected, that it is a book that will be a stumbling block and offence to none of any sect, and will communicate its own sptrit of vital religion to every heart at all alive to the spirit of Christ.

We recommend it to the ministers of the Poor, as a little book peculiarly adapted to distribution among their scattered sheep. We think the sheep will know the voice of their shepherd, as it is spoken by the warm-hearted Frederica. We would also recommend to wealthy individuals to buy these little books for distribution. They will thus assist this excellent woman in promoting her great object; for the proceeds of the edition are to be appropriated, as is every thing else she obtains, to the cause of her 'poor neighbors;' and they will also find themselves in possession of a book, which is simple enough for the simplest, and is not beneath the notice of the wisest;—and which is absolutely in that religious region of thought; which was never disturbed by theological controversy, of which Frederica is as innocent, as if there were no such war in the world. The book may be procured at William Peirce's, as well as at other places.

FOR THE REGISTER AND OBSERVER.

CAPITAL PUNISHMENT.

Mr Editor,—I see by your two last papers that some, among your subscribers, are availing themselves of your columns to operate upon public sentiment in favor of Capital Punishments. I presume you will not object to grant the same privilege to those of us who are opposed to Capital Punishments, and intend to do what we can to procure their abolition.

It seems indeed to be no more than reasonable that we should spread our views through the *press*, since some of our opponents have recently brought the *pulpit* to bear against us.

As I do not intend to encourage a controversy on this subject I shall write without any special reference to what has appeared in your paper.

It is my purpose to exhibit a view of the state of opinions on this subject, particularly in this commonwealth; and to indulge in a brief commentary on the proceedings of our Legislature in reference to the question of Capital Punishments, recently brought to a close by the vote of the Senate rejecting the Bill of the House of Representatives which abolished the penalty of death for all crimes except *murder* and *arson*.

There is a considerable body of men, in this State, as well as in all other civilized and Christian countries, who deny the right of the government to take the lives of its subjects on any other principle than *immediate self-defence*—These persons reason thus.

Men, collected into civil society, possess no more or other rights than such as they *bring with them* into the society. The simple act of association creates no rights—the idea of rights is not evolved by the mere aggregation of numbers. The rights of society are derived from a contribution of the rights and powers of its individual members—a government which exercises powers which cannot be thus traced back to the individual subjects from whom all its rightful powers are drawn, is a usurpation and a despotism.

I have purposely presented this idea in a variety of forms, that it may obtain access to every mind. It is the basis and the measure of legitimate government.

Governments have a right to imprison their subjects, because those subjects have a right to shut themselves up, to forego their own liberty of walking abroad, and what they may rightfully do as individuals, they may invest society with the right of doing. So also in the case of fines and forfeitures of goods—governments may establish them as penalties, because the right of doing so is plainly deducible from the right of individuals to give away or to throw away their own property. But has a man any right to sacrifice his life, to part with it unnecessarily? Surely not. It is suicide to do it. How then does society become possessed of a right which its members do not, in the least degree, possess?

Further—no individual has a right to take the life of another individual except in the case of *self-defence*—I am aware that some excellent Christians deny the right of taking life in self defence, or in any case whatever. But as those citizens of Massachusetts who are imploring their government to abolish Capital Punishments, do not to any considerable proportion, concur in this opinion, I shall construct the argument on ground broad enough to hold them all, and admit, accordingly, that in his individual capacity and previous to his entrance into society, one man has a right to take the life of another, *when clearly required to do it in order to save his own.* This right, thus defined, and no more, men take with them into their social state, and from this contribution, as it were, of the rights of its individual members, the rights and powers of society are derived. The rights themselves can undergo no change, or enlargement, by the mere transfer of them from individuals to society; and as possessed by the latter they must be limited and determined precisely as they were when possessed by the former. Society, therefore, is clothed, as its individual members originally were, with the right to take life—but the right is *strictly limited*, as it was when held by individuals, to the case of *necessary self-defence.*

For instance society has no right to take life for the *general welfare;* for such a right cannot be derived from its indivisual members. A has no right to kill B, on the ground that if B were out of the way, his heirs would do more good with his property than he does, or on any other ground, except the necessity of killing him in order to save his own life—no consideration of personal advantage, or of the public good, can authorise an individual to take life, neither can it authorise government, which is but a collection of individuals, to do it. The question then has arisen in the minds of those citizens of Massachusetts whose views I am describing: Cannot our State secure itself against all further injury from convicted criminals without taking their lives. I presume that no one will venture to deny that Massachusetts can build walls strong enough, and support guards sufficiently numerous, and well-equipped, to keep in safe confinement as many convicts as may be sent from the bar to the prison.

Such is the process of general reasoning by which we have been led to the conclusion that the government of Massachusetts has no right to inflict Capital Punishments.

It will be perceived that the conclusion rests upon grounds altogether independent of *theological* considerations. This is well; for it is of dangerous tendency to debate such *political* questions *theologically.* Already the advocates of Capital Punishments have made sad havoc with all our first principles,—with what have heretofore been considered axioms,—on this subject. The perpetual obligation of the particular provisions of the Jewish commonwealth has been advocated; and one writer has even gone so far as to say that the principle of *retaliation* is supported by the teaching of Jesus Christ!

I abstain from the *theological* argument, partly from an unwillingness to provoke such monstrous absurdities as these, and partly because one branch of our legislature has scouted the idea of allowing considerations drawn from the Bible to be taken into the account by the legislators of Massachusetts.

It answers my purpose simply to state that no *positive political institution* can be brought under the direct bearing of any scripture authority, for the plain reason that the government of Christ is not of this world, but exclusively spiritual. I presume, however, that no one will dispute the proposition that the *spirit* of the gospel requires us to abstain from violence except where it is rendered absolutely and clearly necessary for our own protection.

To this point the gospel speaks distinctly, and in our favor; beyond this point it is unnecessary to bring Christianity into the argument.

Now, Mr Editor, as it respects the number of citizens of this commonwealth who hold the views just expressed, I am unable to speak with confidence. It is undoubtedly very considerable. There is the whole community of *Friends*, who have always been enlightened and consistent enough to see that it was required by their principles that they should oppose Capital Punishments. Then there is a large class of citizens, who are connected with the operations of *Peace* Societies, and who perceive, what indeed is too obvious not to be perceived, that the only ground upon which War can be assailed *upon principle*, is that upon which the right of governments to inflict Capital Punishments is denied. It is plain enough that if governments have a right to take the lives of their own citizens, on any other grounds than that of *necessary self-defence*, then must they be allowed to go to War, that is, to sacrifice the lives of their enemies as well as subjects, for other reasons than self-defence. The intelligent friends of Peace well know that a *Declaration of War*, and a *Criminal Code* enjoining *Capital Punishments* rest upon precisely the same principle. But, whatever may be their numbers, it will not be disputed that those who hold this principle, are respectable, and for the most part useful citizens. They are among the very best friends of order and government, and nothing can be more unjust than to represent them, as has been the policy of their opponents, as infected with lawless and radical sentiments.

Whenever a Capital Punishment takes place, these persons are distressed and afflicted. They feel that their government, for whose proceedings they, in common with the rest of its constituents, are responsible, is awfully transcending its legitimate powers, and doing that which can rightfully be done only by Him, who is the sole Lord of life and death, and with whom alone the dread power rests of fixing the limits of the scene of man's probation. Indeed I cannot describe the feelings with which these persons regard an execution, without using terms which a good citizen ought to be reluctant to express in reference to the deliberate acts of his government. It is for the prudent and thoughtful statesman to judge whether it is wise unnecessarily to give occasion to such feelings in the minds of any considerable number of most respectable members of the community.

But besides those who are opposed to Capital Punishments *upon principle*, there are thousands upon thousands, and the number increases every day, who are convinced that they are altogether inexpedient—not only not promoting their intended purpose—but actually operating to aggravate the evils they have been enacted to remove or reduce. This opinion is held, not from a sickly sensibility, as is charged upon us, but from reflection upon human nature, upon the laws of society, and upon the teachings of history. They consider Capital Punishments as tending to familiarize the public with the idea of the violent deliberate destruction of human life, to break up what ought to be the indissoluble association of that idea with the ideas of *guilt* and *crime*, to harden still more the hardened, to diminish the instinctive dread of death in the minds of those who in the reckless career of vice and passion are too apt to think lightly of its terrors, to increase the numbers of that already fearfully large body of men whose hearts are set against the tribunals of justice and the majesty of the laws, and, in fine, to present the government, which ought to be invested only with venerable and endearing associations, in a personification of violence, revenge, and blood. Those citizens of Massachusetts who are opposed to Capital Punishments on one or both the grounds now described, *principle* and *expediency*, have for some time felt it their duty to concentrate their influence upon the legislation of the State. They are resolved to persevere until the Statute Book of Massachusetts is cleared of the stain of blood, or, at least, until it can be held up, without shame, by the side of that of New Hampshire, and many other of our Sister States.

We are scattered through all political and religious denominations, and most earnestly hope that we shall not be driven to combine our forces with that of either of the two parties which now divide the commonwealth. But, feeling as we do, we cannot be blamed, we ought to be tolerated, at any rate we are determined not to be prevented from exerting ourselves, by our pens, by our tongues, by our active co-operation, and, if necessary in the last resort, by our votes, to throw off a burden under which our convictions and consciences will not allow us to rest.

The Governor of Massachusetts has fearlessly discharged his duty in reference to this subject. In his Inaugural Address to the Legislature near the opening of its Session he brought our claims upon the attention of the government before the two Houses, in a manner entirely satisfactory to us. I propose in another communication to review the course of the Legislature in reference to that portion of the Address of an enlightened Chief Magistrate.

LIVINGSTON.

PIOUS WOMEN.—They are the women who bless, dignify, and truly adorn society. The painter, indeed, does not make his fortune by their sitting to him; the jeweller is neither bro't into vogue, by furnishing their diamonds, nor undone for not being paid for them; the prosperity of the milliner does not depend on affixing their name to a cap or a collar; the poet does not celebrate them: the novelist does not dedicate to them—but they possess the affection of their husbands, the attachment of their children, the esteem of the wise and good: and above all, they possess His favor, whom to know is life eternal.—*Hannah More.*

CHRISTIAN REGISTER.

BOSTON, APRIL 16, 1836.

CAPITAL PUNISHMENT.

Mr Editor,—Some of your remarks in the Register of the 2d inst. occasioned by mine of the same Number, have prompted me to propound two or three questions, to answer which you are doubtless fully prepared, and which answers, if received, *may* do much to modify my future opinions upon the subject of capital punishments.

1. Was the religion, taught in the law of Moses, (except what was merely circumstantial and ritual,) less *universal*, in applicability and obligation, than that inculcated by Christ and his apostles?

2. Is there a scale, fairly deducible from the scriptures, and if so, what is it? according to which punishments for crime may be graduated conformably to the 'altered condition of the human race,' so that, in no case, moral principle shall be infringed?

3. Are not all breaches of the moral law, which were punishable under the Mosaic dispensation, made penal by our laws, and in some cases, with increased severity, independently of all considerations relating to another life?

J. F.

To the first question we answer, in conformity to what we have said before and said often: —*Certainly not.* All moral and religious truth is eternally the same. But we do not see what this has to do with the civil or penal code, which may be affected materially by circumstances in the condition of society.

To the second question we reply: The Scriptures do not furnish a scale, by which 'punishments for crime may be graduated conformably to the altered condition of the human race.' The penal code of Moses was doubtless suited to the people for whom it was prescribed. And when it was written concerning these Israelites, from the mouth of Jehovah himself, by Ezekiel, 'I gave them statutes that were not good,' it is not to be inferred that the statutes were not good for them, and that their civil polity was not righteous, but that these things were not good for all people at all times. We suppose it is very possible that a penal code may be formed without any reference to the Old Testament, which shall in no respect violate God's will and purposes. His Moral Laws are inflexible, unchangeable; how far and in what manner they are to be enforced by human penalties, is left for human wisdom to devise.

To the third question we answer, that the breaches of the moral law (perhaps all of them) are made penal by our laws, and must be so in all communities independently of a future life. But the modifications of the penal laws are almost infinitely various in different Christian countries. If any breaches of the Moral Law are punished with greater severity by our [Massachusetts] Laws than they were under the Mosaic Law, it is matter of fair inquiry whether it is necessary for the well being of society that it should be so. It is also equally matter of fair inquiry how far it is necessary to punish any other offences with the same severity with which they were punished by the laws of Moses.

We sum up our opinion on the questions of our correspondent, in very few words, thus: The law given by Moses, so far as it is strictly a moral law, is universally binding; but as a civil or penal law, it is not binding, and could not be intended to supersede human legislation, either in the extent of the penalty or the manner of inflicting it.

We regret to see, in minds otherwise not wanting in discrimination, the confounding of the moral, which has no limits of time or place, with the penal, (the human penalty, the work of a moment) inflicted by and among fallible men; to hear a Christian speaking of those who, because they believe that morality is unalterable, must needs 'believe too that the shedding of blood is necessary to expiate blood-guiltness.' Must not such believers return to the Jewish ritual, to expiatory sacrifices? Can they think the moral law is satisfied, if they strangle a man in order to make expiation for blood-guiltiness, instead of literally shedding his blood? But we are admonished, by the length to which our remarks are extending, to stop.

While we are disappointed at the result to which the Legislature of Massachusetts have come upon this subject, we are pleased to find that there are in other countries, and in high places too, such *philanthropists* as are among us so often met by a sneer.

LOUIS PHILIPPE.

We find in an extract from *Galignani's Messenger*, a French Journal of high authority, the following statement, in connexion with the execution of Fieschi and his accomplices.

It appears that applications had been made to the King for the commutation of the extreme penalty imposed by the law, and that his Majesty gave them every attention. It is well known as a decided trait in the character of Louis Philippe, that he has always been opposed to the punishment of death; and we understand that, in this case, he had taken extraordinary pains to satisfy his mind that in the situation which he holds he could, without sacrificing the highest interests of society, save the men who conspired to assassinate himself and several members of his family by means of an instrument which, though miraculously leaving him and them untouched, dealt around them indiscriminate murder. It is said that in signing the report of the Council directing the law to take its course, he placed over his signature a memorandum of the pain which he felt, on finding himself compelled by an unavoidable sense of duty to perform that act. This species of protest reflects great credit upon the King; it is a valuable homage to the spirit of the age, which absolutely prohibits capital punishments except in those instances where the convict has deliberately shed the blood of one of his fellow creatures. The heart of your own Gracious Sovereign has also long since adopted this rule as a maxim for his conduct, and we trust that it may be speedily converted into a principle in our criminal code.

DAYS OF FASTING AND PRAYER.

For several years past we have had great doubts of the expediency of continuing the public annual Fast. As a day of religious exercises in the House of God, it has its uses; but no greater than could be had from a day set apart by any local church or association of churches, disposed to unite in such exercises. Notwithstanding the purposes, (as they are set forth in the Proclamations of our Chief Magistrates for a season of humiliation and prayer,) are momentous, and such as approve themselves to every sober mind, yet the time set apart to be so observed has come to be, with those who most need the good influences which it is designed to produce, a time of dissipation and excess. To them therefore the day is pernicious; and it will continue to be regarded by them merely as a holiday, so long as it continues to be appointed by civil authority.

From what we see, and much more from what we read and hear, the evils apparently become every year more flagrant. In the 'Christian Spectator' of last week we find a description of the degree in which the Fast of 1835 was neglected, and in which it was made a day of vicious indulgences, which, whatever abatement may be made for the zeal of the writer, presents an appalling account.

The following are the more general remarks. The more particular details we omit:

The abominations done on the last day of public fasting in this city, we shall never forget.—Probably not one tenth of the population of this city attended public worship; of the remainder, some were engaged in active employment, some were unable from sickness or years to be abroad, embracing, perhaps, two fifths of the whole.—The remaining half of the population of the city, not attending public worship, and having nothing to detain them at home or in their shops, resorted to such methods of killing time as were presented. There were no public amusements, as on the 4th of July, &c., to divert the attention; hence, the only places of resort were gambling establishments, grog shops, and houses which shall be nameless. These were found thronged on that day.

It is not probable that the day was better observed the present year, or that the folly and dissipation were confined to the city.

If our Chief Magistrates should continue to preserve the custom of which we are speaking, it appears to us worthy of consideration whether it would not be expedient to appoint a day which many probably have heard mentioned as a suitable one, namely, *Good Friday;* the stated Fast day of a respected portion of the Protestant Church, as well as of the Catholic Church, which embraces a large portion of the laboring class. Our puritan prejudices it is presumed are now probably so far softened, that we should not look upon a day set apart by a civil magistrate as desecrated by a simultaneous observance of a day regarded as holy by a sister church, or even by one from the midst of which we have come out, by protesting against her corruptions.

FREE CHURCHES.

There are now six Free Churches in the City of New York, one having been very recently established. The Houses of worship are erected and the preachers supported, in part, by those who, through the favor of Providence, have the ability to furnish such means of good. The seats are literally free; but though no one who worships in a free church is obliged to pay any thing, still he has the opportunity.

Mr Lewis Tappan of New York, in answer to inquiries made on the subject, (as we are told in the 'New England Spectator') says that there is need of the sums collected by contributions in these churches. He adds—

All the free churches here have made a practice of taking up a collection at every service. The collections have amounted to five hundred dollars a year, and more, in some of these churches. A Bostonian, I recollect, once put into the box several bank notes, being all the money he had about him, he was so delighted with the freeness of the seats, and the thoroughness of the preaching. The boxes are passed around before the sermon. Strangers have often told me, they were pleased with the opportunity afforded them to contribute to the support of a free church. I never knew any persons object to the collections in the free churches, except a few infidels who pretended they were invited to a free church to have their pockets picked! Yet these same men demand at Tammany Hall, 'six cents a piece for men: ladies free.'

FOREIGN MISSIONS.

The Secretaries of the American Board of Commissioners for Foreign Missions have made an 'Appeal for an Increase of Funds.' They say that while they have been speaking of the want of missionaries and pleading for more laborers, an opinion has gone abroad that the funds are not in fault; but that the deficiency respects the persons on whom they can be advantageously expended. The statement of their finanical affairs stands thus:

The expenditure of the Board during the financial year ending with July 1835, a period of eleven months, were about 168,000 dollars. Since then, eight ordained missionaries, and four male and thirteen female assistant missionaries, twenty-five in all, have been sent into the field; nearly 10,000 dollars have been expended in enlarging the printing establishments of the Board; 7,000 dollars have been remitted to lay deep and solid foundations for a christian education in the Sandwich Islands; and a larger sum than usual has been sent for the same purpose to Ceylon. The actual expenditures, from August 1st to the present time, [March 25] have been 165,000 dollars. This sum includes, indeed, nearly all the remittances to the several missions which will be necessary during the present financial year. But the sending out of twelve missionaries, who are expected to embark before the 1st of August, with other unavoidable expenses, will raise the expenditures of the year to at least two hundred thousand dollars.

The receipts of the first seven months of the present financial year, have been 93,000 dollars. Should the average receipts of the remaining five months be no greater than they have been, the total receipts of the year will be only 158,000 dollars; leaving a deficiency and debt of more than *forty thousand dollars.*

The receipts of the first seven months were about 6,000 dollars less than they were in the same period of the last year; owing doubtless to the impression mentioned at the beginning of this statement.

To one who is unacquainted with the resources of the Board, and the certainty with which they can calculate upon making up the deficiences of their funds,—such large anticipations of their incomings must have the seeming of great boldness.

HOSPITAL FOR THE INSANE.

A meeting of the Citizens of Portsmouth and of Delegates from several other towns in New Hampshire was held at Portsmouth on the 6th inst. in compliance with previous notice, to adopt measures for the establishment of an Asylum for the Insane in that State.

Mr Samuel E. Coues who introduced several Resolutions suited to promote the most effectual action upon the State Legislature, estimated the number of the Insane in New Hampshire at not less than three hundred, and added, as his address is reported in the *Portsmouth Journal*, that

No less than seventy-six have been reported in this State who are now confined in cages, in cellars, in garrets, in out-houses and in jails. He spoke of an individual who had been in confinement more than thirty years—most of the time in chains—his dirty pallet, like the dog's cot strowed around with the bones he fed upon: Also of a lady who is now a cripple, from many years close confinement: Of a human being confined in a cellar, who had not been seen for months, and was fed through a trough in an opening in the wall. He also very feelingly adverted to other cases, in illustration of the sufferings of the Insane; among them not the least touching was the following, which few can read without the tear of sympathy:—A gentleman travelling in New-Hampshire, was overtaken by a storm, and compelled to put up for the night at a farm house. The night was boisterous; but the noise of the elements was not sufficient to shut from his ears the moans and cries of distress which seemed to be near the dwelling. The night was dark, he could discover nothing from his window. In the morning he sought and found an insane boy, confined in a pig-stye, retired to the most distant part to escape the storm, and yet continuing his mournful cry—'Father! Father!'

Mr C. remarked that the disease was a curable one. Experience has shown that about 90 in 100 of new cases have yielded to medical treatment. The proper treatment cannot however be had, without a Hospital where experienced attendants understand the wants and mode of treatment of the insane; where they can be placed in such a situation, that in their lucid intervals they may not be driven at once into madness from a consideration of the situation in which they are placed.

Ch. H. Peasely Esq. of Concord, Hon. Ichabod Bartlett, Hon. A. Greenleaf, Dr Cheever and Rev. Dr Burroughs of Portsmouth, spoke in a manner that could not fail to convince and persuade their auditors of the duty of immediate action; and the last named gentleman 'expressed his gratification at being present on an occasion where all party and sectarian feelings are laid aside and all are uniting to promote one of the noblest objects, in the cause of humanity.'

The Resolutions were unanimously adopted. A Committee of Correspondence was chosen, and a Committee 'to propose a petition and procure signatures to be presented to the next Legislature, requesting an appropriation for the purpose of establishing, within the State, an Asylum for the Insane.'

TEMPERANCE.

The Circular of the American *Temperance Society* was received too late for insertion in this week's paper. It will appear in our next.

AMERICAN UNITARIAN ASSOCIATION.

We are requested by the Gen. Sec. of the A. U. A. to state that an Auxiliary Association has been formed in New Bedford, with the following officers.

Charles W. Morgan, *President.*
William H. Allen, *Vice President.*
J. H. W. Page, *Corresponding Sec'y.*
T. Dawes Eliot, *Recording Sec'y.*
William H. Taylor, *Treasurer.*

Rev Joseph Angier, Stephen Merrihew, David Mack, James B. Congdon, William Knights, Manasseh Keupton, William Howe, *Standing Committee.*

The foregoing officers constitute the Board of Directors of the Association.

The following gentlemen have recently become life members of the A. U. A.—Charles W. Morgan, and James H. Crocker of New Bedford, and Samuel St. John Esq. of Mobile, Alabama.

IRISH TEMPERANCE SOCIETY.

A meeting of Irishmen was lately held in this city for the purpose of forming a Temperance Society, at which among other Resolutions the following was passed:

Resolved, That it is expedient to form a Society, which shall be known by the name of *The Irish Temperance Society of Boston*, and that it will be a leading trait in the character and conduct of its members, not to recognize each other as Protestant, or Catholic, as Whig or as Democrat, but as temperance men, and temperance men only.

ECCLESIASTICAL.

Rev. Josiah K. Waite has received and accepted a unanimous invitation to take the pastoral charge of the First Congregational Church and Society in Gloucester.

[From the Salem Observer.]

I understand the Old South Society in Danvers are about taking down their ancient edifice to erect another house in its place. The following copy of a letter received in this town from one of the Boston members of the ordaining council, contains some information and much gossip, which, however, cannot fail to be interesting to your readers in that place.

Ipswich, April 4, 1836. W. B.

SALEM, 25TH SEPT. 1713.

Hond. and Dear Friend,

Through ye goodness of Providence we arrived in this Place after Dark Tuesday night, and are now staying with your Brother Thomas at ye Precinct. The reason we got here so late was because we were detained a long Time at ye Ferry as ye Boat was on ye Charlestown side, and ye Roads were very bad ye Streams very high on account of ye great rains. Mr. Appleton of Cambridge did not get here till Wednesday morning at 9 o'clock, his Horse being weary, so he tarried all Night at Reading.—Your Brother Thomas says ye place has grown very much since you lived here and that ye Church has got 40 Members who come off from Mr. Noyes's Church in Salem Town, 13 Men and 27 Women, and ye Town has granted ye Precinct 5 acres of Land and ye Province £5 a Year for 5 Years for ye support of ye Gospel in ye Precinct. The Church have made Choice of Rev. Mr. Benj Prescott for their Pastor and voted him £80 a year and 15 cords of wood for his salary when single and £75 when he shall be Married. Mr Prescott is the oldest Son of Esquire Jona Prescott of Concord, and is a promising young Man, about 25 Years old, and betrothed to Elizabeth Higginson, a comely Daughter of Mr. John Higginson. The New Meeting House is situated in a pleasant Valley near a Stream of Water on the Village Road about a Mile from Town Bridge. The Services in ye Meeting House began by reading a part of ye 119th Psalm by Rev. C. Mather, after which he read a Portion from Thomas Allen's '*Invitation to Thirsty Sinners.*' Mr. Hubbard, your excellent Pastor, then offered up a Fervent Prayer, and a Psalm was sung to a Solemn Tune, ye oldest Deacon reading Line by Line in a Solemn Voice so that ye whole Congregation could joyn. Mr. Bowers of Beverly next offered ye Prayer of Ordination and Consecration, with ye Laying on of Hands of ye Elders. Mr Appleton of Cambridge preached ye Sermon from 2d Cor. 2d Chap. 16 Verse, last clause. *Who is sufficient for these Things.* Another Psalm was then sung, and then Mr Shepard gave ye Charge, and Rev Mr Green of ye Village ye hand of Fellowship, and Mr Gerrish of Wenham made ye Concluding Prayer. There was an Immense Concourse of People in ye House so that every Part was crouded, and Some were on ye Beams over ye Heads of ye Congregation.

The Govr was in ye House and Her Majesty's Commissioner of ye Customs, and they sat together on a high seat by ye Pulpit Stairs. The Govr appeared very devout and attentive although he favors Episcopacy and tolerates ye Quakers and Baptists, but is a strong opposer of ye Papists. He was dressed in a Black Velvet Coat, Red Waiscoat bordered with gold Lace, and Buff Breeches with Gold Buckles at ye knees, and white silk Stockings. There was a Disturbance in ye Gallery where it was filled with divers Negroes, Mullattoes and Indians, and a Negro called Pomp Shorter, belonging to Mr Gardner, was called forth and placed in ye broad Aisle where he was reproved with great Awfulness and Solemnity. He was then put in ye Deacon Seat between ye two Deacons in view of ye whole Congregation, but ye Sexton was ordered by Mr Prescott to take him out because of his levity and strange Contortions of Countenance (giving great Scandal to ye grave Deacons) and put him in ye Lobby under ye Stairs. Some Children and a Mullatto Woman were reprimanded for laughing at Pomp Shorter.

When ye Services at ye House were ended ye Council and ye other Dignitaries were entertayned at ye House of Mr Epes on ye Hill near by, and we had a Bountiful Table with Bears Meat and Vennison, the last of which was a fine Buck shot in ye Woods near by: ye Bear was killed in Lynn Woods near Reading. After ye Blessing was craved by Mr Gerrish of Wenham, word came that ye Buck was shot on ye Lords Day by Pequot an Indian who came to Mr Epes with a Lye in his Mouth like Ananias of old. The Council thereupon refused to eat ye Vennison, but it was afterward agreed that Pequot should receive 40 Stripes save one for Lyeing and prophaning ye Lord's Day, and restore to Mr Epes ye cost of ye Deer, and consydering this a just and Righteous Sentence on ye sinful Heathen and that a Blessing had been craved on ye Meat ye Council all partook of it but Mr Shepherd, whose Conscience was tender on ye point of ye Vennison.

The People here are much rejoyced to have Gospel Ordinances established among them, and ye House is well Built, 3 Storys high, 38 by 42 feet, with good Oak Timber, and covered with 11-2 Inch Planks and with Clap boards upon that, and it is intended to have ye Inside tynished with Playstering when ye Precinct are able. The Pulpit and ye Deacon Seat are made of good Oak, and a green Cushing on ye Pulpit was given by Mr Higginson. I had ye above Particulars from Mr Trask, ye Head Builder of ye House, who is a Man of Substance and considerable Acquirements: He also told me that he prepared a Box to put under ye Foundation contayning ye Year of our Lord that ye Building was begun, and various Particulars about ye forming of ye Precinct Church. He also put in ye Copper-Coyns of ye Reign of our Blessed Sovereign Queen Ann, and an Epistle to ye Sovereign who shall reign over these Provinces when ye Box shall be found, and another to ye Household of Faith in ye Salem Middle Precinct exhorting them to maintain ye Doctrines of ye Founders to ye utter confusion and Shame of all Papist Mass Mongers and other Heretical Misbelievers. Mr Trask, who is himself a Godly man and a Member of ye Church, told me that ye Church would not agree to put ye Box under ye House as they thought it savored of Presumption and Vain Glorifying, and some of them would not agree to ye Sentiments of ye Letter to ye Household of Faith, but he Privily put ye Box under ye Pulpit when ye House was near built inclosed with Bricks in good Clay Mortar without ye Knowledge of ye Church. Mr Trask thinks ye Frame of ye House will stand 2 or 3 Hundred Years if it is well covered from ye Weather.

There have been great Rejoycing with us in Boston on account of ye Glorious news of Peace, and may ye Lord long continue ye blessing, and avert ye Judgments we deserve.

Yours in ye Bonds of ye Gospel,
LAWRENCE CONANT.

CONGRESS.

In the Senate on Monday, April 4th, the bill for the admission of the State of Arkansas into the Union, was read a third time, and passed—yeas 31, nays 6.

In the House of Representatives, debates on the Kentucky Resolutions in favor of a distribution of the Public Lands and on the Navy Appropriation bill occupied most of the time of the session.

In the Senate on Tuesday, Mr Benton, on leve, introduced a bill for supplying the Mint, for the Deposite Banks, with silver bullion. The amount which will be demanded, at present, will be about a million of dollars per month.

A bill from the House, to amend the act granting relief to the sufferers by fire in New-York, limiting the operation of the bill to such bonds as had been given at the date of the fire—the construction put upon it by the collector being to apply it to all bonds given, up to the date of the passage of the bill—was read a first, second, and third time, and passed.

In the House of Representatives, Mr Adams, by leave, presented the resolutions of the Massachusetts Legislature relative to the North Eastern Boundary.

Mr Smith from the Committee of Ways and Means, reported a bill to amend the bill for the relief of sufferers by fire in New-York, so as to limit its operation to bonds given before the fire.

In the Senate on Wednesday, on motion of Mr Wright, the bill making appropriations for the payment of the revolutionary and other pensioners was taken up. Mr Benton moved an amendment requiring that all payments from the U. States under the provisions of the bill shall be paid in notes of not less amount than twenty dollars or in specie. On motion of Mr Niles the amendment was amended by substituting ten dollars, in place of twenty, and on motion of Mr Porter a provision was added, that nothing in the bill shall be constructed to make anything else than gold and silver a legal tender by or to the United States. The amendment thus amended was adopted.

In the House of Representatives, Mr Sutherland, from the Committee on Commerce, reported a joint resolution, which afterwards on his motion was amended to the form of a bill, suspending until the end of the session so much of the act making appropriations for the civil and diplomatic expenses of the Government, for the year 1835, as provides that the whole number of Custom House Officers, in the United States, on the 1st day of July, 1834, shall not be increased, until otherwise allowed by Congress.

Mr Harper opposed the resolution, and stated that there were now more Custom House Officers in Philadelphia than were necessary for the transaction of business.

Mr Lawrence stated, as a fact within his own knowledge, that at Boston and New-York, much delay and inconvenience were occasioned in the transaction of business, by the want of a sufficient number of officers.

The bill was ordered to be engrossed for the third reading, and was subsequently read a third time and passed.

The House went into committee of the whole on the Navy Appropriation bill.

The question was taken on the motion of Mr Bell, to strike out the appropriation for the Navy Yard at Portsmouth, and it was decided in the negative.

In the Senate, on Thursday, Mr Calhoun's bill to prohibit the transmission by mail of incendiary publications, coming up on the question of engrossment,

Mr Davis opposed it, as going to change the whole policy which had been hitherto pursued by the Government. It transferred the sole power vested in the general government by the constitution, into the hands of the states. Independent of his constitutional objections to it, he argued that it was utterly inexpedient to transfer such power, and that if this precedent was once established, the principle would lead them farther than they contemplated. By and bye, a State might say, they would inhibit the introduction of political matter; of religious matter; or anything in fact whatever, and on the principle assumed, that Congress was bound to carry out the laws of the state, that they should do so. This, he was not prepared to assent to. It would even be impossible to define the limits as to what ought to be deemed incendiary publications, and he instanced the indictment preferred in Alabama against Mr Williams, as a case in point, to show how light the grounds were, upon which on a subject of this exciting character state feelings prompted the authorities to act. The bill went to place a control in the Post Office, which amounted to complete *espionage*. Whatever was put into it, or was delivered out of it, was made subject to the visitation of its agents, under a heavy penalty!—They must, in fact, exercise such a scrutiny, or else run the risk on the penalty imposed! He hoped the subject would be reviewed by the Senator from S. C. and, that versed as he was, in the constitutional powers of the government, that he would direct his attention to this point, viz: where could he find that Congress had authority to vest a power over the Post Office indirectly in the states, which was directly and expressly granted to the General Government?

Mr Calhoun remarked that he would be prepared to meet the objections of the Senator from Massachusetts, next day.

And on his motion, the further consideration of the bill was postponed. After which the Senate adjourned.

In the House of Representatives, the Naval Appropriation bill was taken up as reported by the Committee of the whole, passed with a slight amendment

In the Senate on Friday, besides other business, a message was received from the President of the United States, enclosing reports from the Secretary of War and the Secretary of the Navy, in reply to a resolution of the Senate calling for estimates of the amount necessary to put the land and naval defences of the country upon proper footing, of strength and respectability; which reports were referred to the committees which have those subjects in charge.

In the House of Representatives, the day was occupied until past two o'clock on the bill (which had passed the Senate) to establish the Territorial Government of Wisconsin; which bill was finally ordered to a third reading; and then passed, with a few slight amendments, which require the concurrence of the Senate.

The residue of the day sitting was devoted to private bills.

MASSACHUSETTS LEGISLATURE.

In Senate, Friday, April 8th, Mr. H. Williams, from the special joint committee on so much of the Governor's address as relates to secret oath-bound societies, and monopolies, submitted a detailed report thereon, which was laid on the table, and 3000 copies thereof ordered to be printed.

On motion of Mr. Gray, it was ordered, that Messrs. Gray and Parmenter, with such as the House may join, be a committee to consider the expediency of purchasing, in behalf of the Commonwealth, the battle ground on Bunker Hill. Sent down for concurrence.

The bill to incorporate the Hancock Free Bridge was again taken up—the amendment proposed by Mr Turner was adopted, yeas 17, nays 11; and the bill then passed to a third reading—yeas 28, nay 1. [The amendment provides that the 2d section of the bill shall be void, and of no effect, if, on or before the first day of July next, the West Boston Bridge Corporation shall agree to sell their bridge, and the franchise thereof, to the Hancock Free Bridge Corporation, for such a sum as may be fixed by three disinterested appraisers, or a majority of them: it provides also, that on the completion of such transfer, the West Boston Bridge shall be forever free from toll, &c.]

In the House, of Representatives, the question was taken on the report of the Bank investigating Committee, concluding 'that the State Bank, and the People's Bank, have failed to satisfy them, that their charters ought not to be declared forfeit and void,' and recommending the discontinuance of further proceedins against the New England and the City Banks,—the said report was accepted, (187 members voting in the affirmative, and 138 in the negative,) and sent up for concurrence.

In Senate, Saturday 6th, several bills passed to be engrossed.

In the House of Representatives, Mr. Blake, of Boston, moved that a message be sent to the Senate, requesting that body to transmit the report of the Bank Investigating Committee to the House, provided that they are not acting thereon; a motion having been made to reconsider the vote whereby the House voted to take away the respective charters of the State and People's Bank. He stated that he had been debarred, by sickness from being present during the action of the House on this subject, but from the reports which he had read in the papers, he believed that several important points in the great question had remained untouched. The motion was negatived—yeas 67, nays 132.

In Senate, Monday 11th, the question was taken on the Report of the Bank Investigating Committee, which was accepted —yeas 32, nay—Mr. Sprague.

Mr. Parmenter submitted a motion for the committal of the report of the Bank Investigating Committee, to the committee on the part of the Senate, with instructions to report bills for the repeal of the charters of the State Bank and People's Bank.

In the House of Representatives, A bill imposing a fine upon every innholder who should sell ardent spirits to an inhabitant of the town, knowing him to be such, having been denied a third reading without any debate, Mr. Stoddard, of Northampton, moved a reconsideration of the vote, which led to an animated discussion. Among those who spoke in favour of the reconsideration, were Messrs. Stoddard, of Northampton, Longley, of Hawley, Stowell, of Peru, Foster, of Brimfield, Dunham, of Tisbury, Galaca, of Provincetown, Phelps, of Belchertown, and Williams, of Salem. It was contended that the Temperance Reformation could not be carried on unless tavern keepers were forbidden to sell to any but travellers. This was an exercise of legislative authority which did not transcend its legitimate functions. Though it might not be of much use in the large towns, the country would esteem it a great gain. The motion to reconsider was opposed by Mr. Williams, of Boston, partly because the law was unjust, and partly because it would be ineffectual. The prevelence of intemperance was owing to causes beyond the control of the legislature. The motion to reconsider was lost by a vote of 126 to 117.

The report relating to the accounts for the support of State Paupers, by certain towns, was taken up, and it was,

Ordered, That the Attorney General be directed to institute a suite, in favor of the Commonwealth, against the inhabitants of the town of Cambridge, for the recovery of all the sums of money paid said inhabitants, for the support of such paupers as were 'of competent health to labor,' or otherwise not chargeable to the State; and for all sums of money paid them for the support of paupers, above what they were legally entitled to receive.

Afternoon.—The bill to establish the Eastern Railroad Company was read a third time, amended, and passed to be engrossed—159 to 20.

A resolve to continue the agency of the Massachusetts claim, was reported, and passed to a second reading.

The bill to prevent the introduction of foreign paupers, passed to de engrossed.

In Senate, Tuesday 12th, the followni motion submitted by Mr. Parmenter, viz:—'That the Report of the Bank Investigating Committee be committed to a special joint committee, with instructions to report a bill or bills, declaring the charters of the State Bank, and People's Bank, to be forfeit, and void, with such provisions and limitations as in the judgement of the committee the respective cases may require, was adopted and committed to Messrs. Parmenter and Fairbanks.

In the House, of Representatives, the bill to provide for the better instruction of youth employed in manufacturing establishments passed to a third reading.

OBITUARY.

FOR THE REGISTER AND OBSERVER.

MRS M. JENKS.

Died in Pawtucket R. I. on the 30th ult. Mrs Minerva Jenks in the 36th year of her age. Mrs Jenks had for about fourteen years been afflicted with a severe illness, the greater part of which time, she was in great distress of body. But the calmness, the composure, and resignation with which she bore it, should not go unrecorded. In the power of the soul to bear up under the severest pains of the body, to triumph over languishment and decay, and to maintain itself in a serene state, when all material elements are convulsed, and scattered, we read the pledges of its immortality. It is instructive and useful, to look upon patience under suffering, composure of mind, when the body is racked with pain, and hope in God, when all that is earthly loses its hold upon the affections, and vanishes from the sight.

God is good, in vouchsafing us examples like this, in which we may see also the power of Christian faith, to sustain the soul, and enable it to triumph in the hope of immortality. No one could have visited Mrs Jenks, during her protracted illness, without being struck, with the power of Christian faith, the power of the soul, over the body. Though prostrated in the morning of her life, obliged to wear out its brightest hours on the bed of sickness, she never complained. She felt that God was good, and that he had a right to do with her as he saw fit. She therefore submitted, without a murmur or complaint. She could truly say—'Earth has no sorrows that Heaven cannot heal.'

In the death of Mrs Jenks, society has been deprived of one of its brightest ornaments, the husband of an affectionate wife, and the daughter, of a kind and indulgent mother. But, may the husband and the little daughter remember, that what is their loss is her gain; and may this thought comfort and console them. The husband has long watched over and sought to mitigate all her sufferings, may he now feel that the object of his kindness and best wishes has gone to those fairer regions where tears are wiped from all eyes, and where sorrowing and sighing are forever done away. May he also remember that the love which here had but time to bud, will have an eternity in which to blossom and perfect itself. And may these thoughts, together with the assurance that she is now beyond all sufferings, and happy in the presence of her God, be sufficient to bear up his sinking spirits, and cause him to say 'It is the Lord, let him do what seemeth to him good.' May the daughter as she grows up, strive to imbibe the same spirit and to walk in the footsteps of her beloved mother.

As Mrs Jenks had never been a communicant of any church, she had a strong desire the day previous to her death to receive baptism, and to partake of the sacrament. They were accordingly administered by the Rev. Mr Talt, the Episcopalian minister of that place. Thus ended the earthly existence of Mrs Jenks, of one in whom the poor and the disconsolate always found a friend, one who was courteous and kind to all, who never knowingly misrepresented, or injured the feelings of any one.

'So Jesus slept; God's dying Son
Passed through the grave, and blessed the bed;
Then rest, dear saint, till from his throne,
The morning break, and pierce the shade.
Break, sacred morning, from the skies!
Then clothed anew in bright array,
Immortal form! to life arise,
And swell the song of endless day.'

INTELLIGENCE.

The War in Florida.—A letter from Picolata, March 24th, says:—Yesterday morning while Gen. Eustis (at Volusia) was transferring his command to the West side of the St Johns, Capt. Ashby's company, which had crossed over, was fired upon by about fifty Indians; three men were killed instantly, and six more wounded—the fire was immediately returned, and the troops sent in pursuit, but they were off. Only one Indian negro was killed.

Picolata March 25th.—Last accounts from Volusia four of the South Carolina volunteers were killed and several wounded. The Indians crept up and shot the four sentinels down first fire—wounded several others.

Despatches have been received at the Adjutant General's Office from Major General Scott, dated Fort Drane March 20th, giving accounts of preparations for pursuing the war, and accompanied by topographical descriptions.

The St. Augustine Herald of March 25th, says Gen. Eustis has been detained at Volusia, waiting the return of Col. Butler's detachment, and want of guides, and has thus been unable to comply with Gen. Scott's orders to meet at the Withlacoochee on the 25th. Col. Butler had two good guides with him when he left Volusia.

VOLUSIA, March 27th, 1836.

'The left wing of the army of Florida, Brig. Gen. Eustis, crossed the St Johns yesterday, and marched this morning for the seat of war.

Col. Butler's command, for whose safety so much anxiety was manifested, has returned safe. Their detention was caused by bad roads.

The whole number of troops here before the movement was fifteen hundred, including 750 horse.'

The Editor of the Boston Daily Advertiser in Thursday's paper thus remarks on the present state of the accounts from the seat of war.

It is highly probable that a blow will at once be struck, which will terminate the war, if this result be not first produced by a voluntary submission. It is possible however, and there are rumors to give some countenance to the supposition, that the chief body of the Indians may have already escaped to the southern and inaccessible parts of the peninsula.

The Texians fought desperately until day-light, when seven only of the garrison were found alive. We regret to say, that Col. David Crockett and his companion Mr Benton, also the gallant Col. Benham of South Carolina, were of the number who cried for quarter, but were told that there was no mercy for them. They then continued fighting until the whole were butchered. One woman (Mrs Dickinson) and a wounded negro servant of Col. Travis's, were the only persons whose lives were spared.

Bexar of 150 men only, commanded by Lieut. Col. W. B. Travis, was attacked by the advanced division of Santa Anna's army of about 2000 men, when the enemy were repulsed with the loss of many killed and wounded, variously estimated from 450 to 600, without the loss of a man of the garrison.

After repeated attacks on the garrison, the accounts state that

On the 6th March, about midnight, it was assaulted by the entire force of Santa Anna in person.

The loss of the Mexicans in the various assaults on the garrison is estimated to be from 2000 to 3000, killed and wounded.

It is added that, The general determination of the people of Texas seemed to be to abandon all the occupations and pursuits of peace, and continue in arms until every Mexican east of the Rio del Norte should be exterminated.

NOTICE.

The *Boston Christian Association*, in aid of a Ministry-at-large in this city, will hold a public meeting next Sabbath (tomorrow) evening at the Christian Chapel, corner of Summer and Sea streets, commencing at 7 o'clock. The Report of the Minister-at-large, will be read; after which the Rev. Dr Tuckerman, and other distinguished gentlemen will address the Meeting, at the close of which a collection will be taken up in aid of the Society. The benevolent public are respectfully invited to attend.

J. V. HIMES.

Boston, April 16th, 1836.

MIDDLESEX BIBLE SOCIETY.

The Annual meeting of the Middlesex County Bible Society will be held at Weston on Wednesday the 27th inst. The Directors will meet at 10 A.M. and the Society at 11 o'clock at the hotel near Rev. Mr Field's meeting-house. The public service will commence at 2 P.M. Sermon by Rev. Dr Walker of Charlestown. By order of the Directors.

H. B. GOODWIN, *Rec. Secretary.*

Concord, April 16th, 1836.

BOOK AND PAMPHLET SOCIETY.

The Depository of the *Book and Pamphlet Society* is now open to all, who may be in want of Unitarian Books and Tracts for distribution; and the Directors would inform such persons that they will be supplied gratis, on application to the Treasurer, Mr C. Bowen, at 141 Washington street, up stairs—Besides the monthly tracts issued by the Unitarian Association, the Depository is supplied with various other treatises in defence of Liberal Christianity; and friends at a distance who may write for them will be promptly supplied. tf a16

*** The publisher of the Christian Register hereby very gratefully acknowledges the receipt through the Post Office, of *One Hundred dollars*, from an unknown friend. Publicity would not thus have been given to this generous benefaction, but at the request of the donor, as the best means of ascertaining without himself being known, that the donation had been received.

Being thus under the necessity of acknowledging publicly a favor privately conferred, the publisher of the Register is precluded from the expression of his thanks in those terms which his feelings would dictate, if he could address himself directly to the individual.

MARRIAGES.

In Dresden, by Rev. Mr Farmer, Capt. Charles C. Goodwin to Miss Mary Twycross, both of Dresden.

In Pittston, by Rev. Mr Farmer, Mr Moses Harris to Miss Hannah Palmer, both of Pittston.

DEATHS.

In Bridgewater, 8th inst. Rev. Matthias Munroe, late Rector of the Episcopal Church, 51.

On his passage from Boston to Dennis, on board schr North, Oren Howes, Esq. of Dennis, 60. Mr H. was a member of the present House of Representatives.

In West Cambridge, Major Josiah Whittemore, aged 71.

In Ipswich, 5th inst. Jabez Farley, Esq. 81, a revolutionary officer; he was at the battle of Bunker Hill.

In Framingham, Mrs Polly, wife of Abner Wheeler, Esq.

In Wilton N. H. April 2d, Miss Eleanor Flint daugher of Deacon John Flint, aged 24.

AN ENTIRE NEW LIST OF S. S. BOOKS.

THE Subscriber, agreeably to notice now offers the following list of new Books. Advertisements will hereafter appear of such as can be recommended: Orders are respectfully solicited.

BENJ. H. GREENE.
124 Washington Street

No 1.

Memoir of Ann L. Boutelle.
The Carpenter's Children, a N. E. story.
The Carpenter and his family.
The Village Boys; or stories to persuade boys not to quarrel
Down the Hill, by old Hrrlo
Religous Cousolation
Wayland's Moral Science, abidged
Holiday Present, being a variety of stories
Stories and Hymns for little Children.
The Lark's Nest
George and Lucy, or Self Denial
The Disobedient Children Pnnished
The Boy in Prison
Touch Not — Taste Not
The Best Friend
The Monkey
The Cloud or look beyond it
The Glow-Worm
The Bow in the Cloud
The Busy Bee
The Rusty Needle
The Little Scholar learning to talk
Missionary Voyages
(The above are bound Books)
Bible Pictures
Simple Rhymes for Little Children
A Picture Book for little Boys and Girls
The Haymakers
Scenes in Childhood
The Morning Ride
Nursery Lessons
History of Thomas and Joseph
Narrative of Emily Graham
Pictures of John and George
Children who lived by the Jordan, by Miss Martineau
a 16

NEW BOOKS.

THIS day received by JAMES MUNROE & Co.
Bubbles from the Brunnens of Nassau, by an old Man, price 50 cents.
Contributions to the Ecclesiastical History of the United States of America, by Francis L. Hawks, Rector of St Thomas' Church, New-York; vol. 1.
New Volumes of the Family Library; vols 65 and 66; a Life of Washington, by James K. Paulding, in 2 vols.
Mrs Sherwood's Works, complete and uniform edition; in 13 vols.
Rosamond, with other Tales, by Maria Edgeworth, complete in 1 vol.
Reports of Cases argued and determined in the Circuit Court of the United States, for the first Circuit, by Charles Summer, reporter of the Court.
Pickerings Reports, Vol. 13. This day published by James Munroe & Co. Boston Bookstore, 134 Washington st. april 19

NEW AND VALUABLE BOOKS.

JUST received from the South, a large Invoice of standard books, many of which have been long out of this market, viz.
Brougham's Natural Theology
Complete Works of Joanna Baillie
Christian Florist
Bibliotheque Francaise
Coleridge's study of the Greek Classics
Fielding's complete Works, 2 vols
Jacobs on the Precious Metals
Irving's Life of Columbus, 3 vols
La Martine's Pilgrimage to the Holy Land
Madden's Travels in the West Indies
M'Intosh's History of England
Moore's History of Ireland
Catechism of Phrenology
Poetry of Life by Mrs Stickney
Randolph's (John) Letters to his Nephew
Young Wife's Book
Young's Mathematics, (the complete series) viz.
Trigonometry, Geometry, Mechanics, Calculus &c.
Abercrombie on the Stomach
Beclard's Treatise on Anatomy
Bell on the Teeth
Bertin on the Heart
Brosseau on Fevers
Broussais' Phlegmasia
Broussais' Pathology
Chitty's Medical Jurisprudence
Coxe's Medical Dispensatory
Coster's Medical Practice
Collin's Anatomy
Dewees' on Children
Dewees' on Females
Dewees' Medical Practice
Dunglison on Hygiene
De la Beche's Geology
Ellis' Medical Formulary
Farrady's Manipulations
Gibson's Surgery
Larry's Military Surgery
Ryan's Medical Jurisprudence
Syme's Surgery
Tweedie on Fevers
Thompson on Inflammation
Williams on the Lungs
Aiken's Charles I.
Bolmar's French Series of Elementary Works, viz. his Fables, Phrases, Telemachus, and Genders,
Butler's Ancient Atlas
Butler's Ancient Geography
Bridgewater Treatises, 5 vols.
Brewster's Optics
Cuvier's Animal Kingdom, 4 vols
Cuvier on the Globes
Carey on Wages
Cabot's Memoirs
Irving's Indian Sketches and Conquest of Florida
Keble's Christian Year
Evans' Millwright's Guide
Three Years in the Pacific
Wood on Rail Roads,
Miss Sedgwick's Tales &c. &c.
For sale, wholesale and retail, at moderate prices, and to the Trade at the Publisher's prices, by
ap 16 RUSSELL, SHATTUCK & Co.

SELECT THOUGHTS ON RELIGIOUS SUBJECTS, by the late Rev. Roland Hill, A. M., from the London edition, for sale by
a16 JAMES MUNROE & CO.

A WALK ABOUT ZION—Revised and Enlarged; by Rev. John Clark, Rector of Saint Andrews' Church, Philadelphia; author of The Pastor's Testimony. Second edition for sale by
a16 JAMES MUNROE & CO.

RELIGIOUS CONSOLATION.

SELECTIONS Illustrating the Christian Faith and the doctrine of Immortality &c. with an Introduction by Rev. E. S. Gannett.
—Also—
The Sacred Offering by Mrs Jevone.
A Book for the Sunday School Teacher.
This day published by J. Dowe, 130 Washington street. a 9

PIERCE'S SPHERICAL TRIGONOMETRY.

THIS day published by James Munroe & Co. first part of an Elementary Treatise on Spherical Trigonometry, by Benjamin Peirce A. M. Prof of Natural Philosophy and Mathematics in Harvard University.
Boston Bookstore 134 Washington st. April 9th.

MILTON ACADEMY.

JOHN Ruggles, W. Cornell and B. Huntoon, committee of the Trustees of Milton Academy, for procuring a PRECEPTOR, and a PRECEPTRESS, hereby give notice, that they are ready to receive applications and recommendations from such persons as may be desirous of obtaining said situations. And they assure the public, that no exertions will be spared to aid the teachers and pupils, by rendering every accommodation, satisfactory to those parents and guardians, who may be disposed to patronize this ancient institution, which being 7 miles from Boston—delightfully located—in the vicinity of both Churches—remote from any scenes of temptation—presents a most eligible situation to all, in city or country, who wish to afford their children the advantage of a thorough classical and moral Education. Special facilities will be afforded such as are preparing themselves to become teachers. The subscriber will continue the school after the expiration of the present term, April 13th till a Preceptor may be engaged. Board with the Preceptor, or in genteel private families can be obtained on reasonable terms. Tuition in common branches $5 per quarter.

B. HUNTOON, in behalf of the Committee.
Milton April 9th 1836. 3t

PRECEPTOR WANTED.

For the Middlesex High School in Cambridge.

THE School is for Females, and it is intended that all those branches shall be taught which are usually taught in the best Schools for the instruction of Females. The Trustees wish to obtain a Preceptor who, besides the competent learning has had experience and success in teaching. Applications are to be made in writing or otherwise, to Sidney Willard, Cambridge, or to Artemas B. Muzzey, Cambridgeport.—The School will be opened as soon as a Preceptor can be obtained.

Cambridge, Apr. 4th 1836.

PRECEPTRESS WBNTED,

FOR the Derby Academy, Hingham. Satisfactory testimonials in writing required. Applications may be made to Hon. James Savage Esq., Boston, or Martin Lincoln Esq., Hingham before the 18th May.

By order of Standing Committee.
CHARLES BROOKS, *Chairman.*
Hingham Apr. 9th. 1836.

FRANKLIN ACADEMY, NORTH ANDOVER.

THE Summer Term of this Institution will commence on Wednesday, April 20, and continue 17 weeks. The School, for some months past, has been entirely under the care of the subscriber. He now proposes to connect with himself an experienced and faithful teacher, in order to increase the number of his pupils, and to divide the duties of instruction, which is given in all the branches of a thorough English Education, and in the Spanish, French, Latin, and Greek Languages.

The plan of teaching aims to render the pupils' duties easy and pleasant, by all means consistent with his advancement in strength and energy of mind, as well as in knowledge. The Village of North Andover is delightfully situated, 23 miles from Boston, with which it has daily communication by stages. The salubrity of its air, its rural scenery, and absence of every thing calculated to dissipate the mind, all conspire to render it a highly desirable situation for Youth. Board may be obtained in good families, at from $2 to $3 per week. Several boys may board with the teachers. Tuition, $32 per year, and in proportion for a less time. Every exertion will be made to sustain the deservedly high reputation of this School, under the late Mr Putnam, and subsequently under Mr Richardson.

The year is divided into three terms, one of eleven weeks, and two of seventeen weeks each.

JOHN MAYNARD.

Refer to Hon. Gayton P. Osgood, Rev. Bailey Loring, Rev. Wilkes Allen, Mr John Richardson, *North Andover;* Hon. Joseph Locke, *Lowell;* and William Sullivan of *Boston.*

North Andover, April 2d, 1836. a 9

BOARDING SCHOOL IN WALTHAM.

THE next Term of this Institution will commence April 19th, and continue eighteen weeks. The Male Department is under the particular care of the Principal, and the Female, that of Miss Ann M. Whiting—a Lady possessed, in a superior degree, of the requisite qualifications for a Teacher. Pupils can receive instructions, besides the English branches, in the Latin, Greek, French, Italian and German languages; also instructions on the Piano by a competent teacher.

The Subscriber, believing as many do, in the great advantages of Manual Labor connected with Mental Education, has made the necessary arrangements for making his school, in part, a Manual Labor School; not, however, to interfere with the pupil's regular course of study, but as a kind of recreation and amusement for his leisure hours. Those who wish it will have a portion of land given them to cultivate, the profits of which will go towards defraying their expenses. A Workshop is also provided for the Machanic Arts.

Reference is permitted to Rev. Dr Parkman.
Waltham, March 19th LEWIS SMITH.

STATIONARY.

S. G. SIMPKINS, Court st., corner of Brattle st. has just received, a good supply of Letter Paper; Cap and Billet Papers; Wafers; Sealing Wax; Ink Powder; Ink; Slates; English Quills.—Also for sale,

BIBLES—of quarto, octavo, 12mo and 18mo size; Polyglot Bibles and Testaments; Pocket Bibles, with tucks.

JUVENILE BOOKS.—A general assortment of Juvenile Books, suitable for Libraries, with a variety of col'd Toys.

SCHOOL BOOKS.—A general assortment of School Books; and Copy Books at the lowest prices by the dozen or single.

FINE CUTLERY.—Rogers & Sons' Silver Steel Razors, Penknives and Scissors.

FANCY ARTICLES.—Ladies' and Gentlemen's Pocket Books, Wallets and Card Cases, Visiting Cards, gilt edge and polished surfaces; Osborn's Water Colors, Pink Saucers, Bristol Board, Drawing Paper, Carbonated Paper, Fancy Colored Paper and Gold Paper; English Tooth Brushes; Dressing Combs; Ever Pointed Pencil Cases, various patterns; Inkstands; Albums, with tinted paper; Perryan Pens; Windsor Soap; Kidder's superior Indelible Ink. a 2

SARTOR RESARTUS.

THIS day published Sartor Resartus, in three books in one vol. 12mo. a few copies for sale at subscription price by James Munroe and Co. Boston Bookstore 134 Washington street. April 9th.

NEW SUNDAY SCHOOL BOOK.

THIS day published by BENJ. H. GREENE, 124 Washington st.

Biographical Sketch of ANN L. BOUTELLE, of Plymouth.

Extract from the Preface.

The following simple Sketch was originally written for the gratification of a few friends, by one who had the privilege of an intimate friendship with the subject of it. It is printed in compliance with the request of several individuals, who had seen Ann frequently during her sickness, and judged from the effect which her state of mind produced on themselves, that a more extensive circulation of these recollections, than was convenient for a manuscript, might be of advantage to those of her age. apr 2

TRUSSES.

THE subscriber informs the public and individuals afflicted with Hernia or Rupture, that he continues the manufacture and application of Trusses of every description, and that he has taken a shop at No. 3, Scollay's Buildings, (up stairs) and near the N. E. Museum,—Opposite the estate formerly Gardner Greene's. Having, for eighteen years past, been engaged in the manufacture and making use of these instruments, and has applied several hundred to persons within two years, and has had an opportunity of seeing a great number of individuals afflicted with the most distressing cases of Rupture at the Hospital of the Charlestown Almshouse, of which his father has been the keeper for more than 22 years; and he is now confident he can give every individual relief, who may be disposed to call on him. He has separate apartments for the accommodation of different individuals calling at the same time, and has every facility for fitting these important articles.—A variety of Instruments for decrepid persons.—Ladies wishing for any of these Instruments, will be attended to by Mrs Foster, at any of their residences—or at her house. Trusses repaired at the shortest notice.

The undersigned's Trusses have been recommended to the public one year since, by Dr J. C. Warren, of Boston, and he is permitted to refer to Drs Walker, and Thompson, of Charlestown.

J. FREDERIC FOSTER.

d 26

POETRY.

FOR THE REGISTER AND OBSERVER.

THE DYING MOTHER AND HER DAUGHTER.

No less beautiful in reality were the maids of Scio than they have been supposed in imagination and song. As now Anthia bent over her languishing mother, her dark locks curling profusely over her marble neck and her bright eyes sparkling in tears, she was no imperfect representation of those angels of light, whom the earlier mythology of her own Isl- and had shadowed forth. * * * *

'Bring thy harp, dearest daughter; let me once more hear thy sweet voice, and let my farewell be mingled with the soothing strains of music.'—*Manuscript old Grecian Legends.*

I.

'T was to Scio's isle in the Grecian sea
That the angel of death was bound;
On the breeze he rode, for his path is free
And his coming no ear may sound.
And the spirits of gladness fled,
Since they linger not round the dead;
Nor their home is the mourner's sad breast,
But with hope and with joy would they pillow their rest.

II.

And the Grecian couch is in splendor strown
With the products of eastern art;
Where the dark-eyed maid waits in sorrow lone
The hour when the spirit must part.
When the fountains of love shall flow
Gushing out from their depths below—
The full streams of a Daughter's pure love,
Though unheeded by Pareuts, regarded above.

III.

The voice she first loved in her childhood's hour
Now mournfully breaks on her ear;
So the harp whispers faintly in its bower
When the summer gale passes near
Hast thou stood by a cherished friend
While the shadows of death descend?
List, if so, to the accents that fell
From those lips which scarce audibly breathed a farewell.

IV.

Anthia farewell! I must leave thee now,
No longer on earth may I rest;
The mandate I read o'er my icy brow,
Deeply echoed within my breast.
Pleasant scenes, pleasant scenes farewell!
Bright flowers blessed tales ye tell
Of my childhood— the frieuds of my youth—
Ye point upward and onward sweet bearers of truth!

V.

Anthia farewell! with the morning light,
Be thy Parents remembered still;
In the holy calm of the peaceful night
May the loved ones thy vision fill!
Their voice thou wilt hear though alone,
Greet and cherish the kindly tone,
Such tones as now speak from the grave
Of thy Sire, who his life-blood to liberty gave.

VI.

As in happier hours might I hear thy voice!
Bring hither thy harp dearest one!
Sing, Daughter, the song of my earlier choice
Thou wast wont with the seting sun,
Neath the orange and myrtle's shade
Ere the dew on the flowers was laid,
Oft to sing while the day went to rest—
Heaven bless thee! through life may thy pathway be blest.

VII

Hush! low breaths the song of that weeping maid,
As the tremulous harp she sweeps;
Her mother's request is in tears obeyed,
Still her eye anxious vigil keeps
O'er that changing yet placid mien,
Where the hues of life are seen,
Mingling fast and fast flitting away—
As the sky's bright hues mingle and die with the day.

VIII.

Cease, sad one! now cease, for methinks ye make
Strange fellowship Music and Death!
Calmly passed the soul,—why the stillness break!
Can ye call the departed breath—
Bid the harp for the living sound?
That a faith and a trust are found,
Which, in sorrow still pointing above,
Claim reunion with those whom on earth we most love.

Cambridge. F. A. W.

FOR THE REGISTER AND OBSERVER.

A SYMBOL.

I saw a tree of giant trunk,
And gnarled limbs that long had fought
With the wild elements, and bore
Full many a scar from the keen strife,
And the close struggle they had seen.

About the trunk—a column vast,
Which uprose firm straight to the sky,
And strong in its own steadfastness,
Upheld, the growth of centuries,
Its hoary head—lay broken boughs,
The spoils, which Time in many a storm,
Had wrested from the Giant's arms.
And, lesser trees of the same stock
Grew round the old ancestral tree;
Some newly sprung from out the shell
Of the paternal nut; and some,
All scarred by centuries, and some,
Alas degenerate trees,—some bore
A stinted growth, hung down their heads,
Aud grovelled to the dust, forgot
The noble race that gave them birth!
Forgot the oak they bore within,
Humbled, degenerate, bowed down,
They were the scorn the shame of Oaks.

I looked—It was no more an oak,
It was an hoary-headed man,
That fought so proudly against Time,
And still bore up. Degenerate sons
Of an illustrious stock,—twas you
That shamed your parent's reverend age.

AGAPA.

FOR THE REGISTER AND OBSERVER.

'Precious in the sight of the Lord is the death of his saints.'

I.

She hath pass'd away—her soul hath fled.
That meek, pure-hearted one:
She is number'd with the sainted dead—
Her pilgrimage is done.

II.

There came no shock when we knew she had flown,
Like that which sinks the heart
When the young and the gay like flowers are mown
And suddenly depart.

III.

We shed no tear as she fell asleep—
So calm was that pallid brow;
We *could* not bid our hearts to weep,
For we knew she was happy now.

IV.

She hath pass'd away—like an evening cloud
In the heav'n of the tranquil west:
And our hearts in thankfulness are bow'd,
That her spirit hath found its rest.

V.

O death—to those how light thy sting
Who have no cause for gloom:
The shadow of the angel's wing
That wafts them o'er the tomb!

C. P. C.

BIOGRAPHICAL.

[From the Herald of Peace.]

MEMOIR OF ANTHONY BENEZET.

What the wise man says of congregated man, that 'righteousness exalteth a nation, but sin is a reproach to any people,' is equally true of individual man, whether his christian labors are confined to an obscure village, or embrace a more extended sphere of action. The exaltation mentioned by the wise man is not that for the attainment of which the couqueror wades through seas of blood, and whose ascent to the pinnacle of fame is watered with the tears of the bereaved parent, the widow, and the orphan, —no, it is the exaltation of moral worth, which can neither be increased nor diminished by the passing breath of human applause. In this world, humble and unaspiring merit may meet with obloquy instead of praise—contempt instead of honor; such was the lot of the meek and suffering Redeemer of men—such was the lot of his immediate followers, who were 'made as the filth of the world, as the offscouring of all things.' The Christian is prohibited from seeking the honor that comes from man. 'How can ye believe,' says Christ to the Jews, 'which receive honor one of another, and seek not the honor that cometh from God only?' This reproof of our Lord clearly expresses the spirit in which the Christian should act. When the love of God fills the heart, self will be of no reputation, and we shall endeavor to do the will of God, without regard to the praise or censure of man; but in this abnegation of self, the Christian will sometimes find that Scripture verified which says, 'They that honor me, I will honor.' Of this we have abundant evidence. If we trace the institutions and measures which have of late years occupied the attention of the public mind, it will be found that we are indebted for them to benevolent Christians in private life, influenced by the pure, disinterested motive of improving the moral and social condition of their fellow-men. Such was the origin of the British and Foreign Bible Society, the British and Foreign School Society, the Sunday School societies, the societies on Prison Discipline and the Penal Code, the Abolition of the Slave-Trade and Slavery. The private and humble originators of these several ameliorations of the human kind, God was pleased to honor by making them lead the public opinion, while the statesman and politician have only followed in its wake. The subject of this memoir was one of those whose humble, but persevering efforts to do good in the station in which God had placed him, has given him an imperishable memorial among the just of all ages.

Anthony Benezet was born at St. Quintin, in France, on the 31st of January, 1713, O. S. His father, John Stephen Benezet, was one of those persecuted Protestants who were driven from France by the revocation of the Edict of Nantz. His estate was confiscated in 1715, when he withdrew with his family to Holland. They remained a few months in Rotterdam, and from thence removed to London, where they resided sixteen years; during which time, John Stephen Benezet, being engaged in commercial pursuits, recovered, in some degree, the losses he had sustained in his fortune.

While in Great Britain, Anthony Benezet received a liberal education, and was placed in an eminent mercantile house in the metropolis. In the year 1731, he removed with his parents to Philadelphia, where the family permanently settled. Here he joined in profession with the Friends. In 1736, he married Joyce Marriott, a young woman of exemplary piety. His three brothers had engaged in trade, and made considerable pecuniary acquisitions in it: he might have partaken of their concerns and prosperity, but did not consider himself at liberty to embark in their undertakings. He considered the accumulation of wealth as of no importance, when compared with the enjoyment of doing good. He exhibited the rare example of a man subjecting every selfish and ambitious passion to the superior obligations of religion, by engaging in the humble situation of a schoolmaster, believing that by endeavoring to train up youth in knowledge and virtue, he should become more extensively useful, than in any other pursuit, to his fellow creatures. His first engagement in this capacity was at Germantown, in the vicinity of Philadelphia. In 1742, he engaged in the English department of the public school in Philadelphia, founded by William Penn, upon the solicitation of the eminent, pious, and learned men, who superintended that school. In this situation he continued for twelve years to the entire satisfaction of his employers.

In 1755, he established a school on his own account, for the instruction of females; and soon found himself entrusted with the education of daughters of the most affluent and respectable inhabitants of the city. To his amiable and interesting pupils he was endeared by the exercise of an uncommon degree of religious care; and such was the urbanity of his manners and the lenity of his government, that the character of the tutor was lost in a parental attention to them. This mode of treatment produced a corresponding respect and regard from his scholars. As an instructor of youth, as well as in every other engagement of life, he appears to have reflected and determined for himself, on the principles which were to control his conduct. It is not therefore surprising that his enlightened christian benevolence rejected the system of education which then prevailed,—a system of coercion, and not of conciliation, the tutor assuming a demeanor at once supercilious and pedantic, and ruling his young charge by inflicting on them punishments, as cruel and vindictive as might comport with the despotic power he usurped.

With Lord Bacon, Benezet was convinced, that what is learned willingly, and at the proper season, makes the deepest impression; and that much depends on the manner of conveying lessons of instruction to the juvenile understanding. The plan which he pursued was therefore that of mildness. He studied the natural dispositions of his pupils, and adapted his management of them to their various tempers. Persuasion would secure attention and obedience in some, whilst proper excitement to emulation, would animate and encourage others. The sense of shame and the fear of disgrace could be roused in the minds of those whose stubbornness the less acute remedies would not effect. He had rarely recourse to corporeal punishment, and an angry passion was seldom exhibited to his scholars. When not immediately engaged in their studies, he was on the most social terms with his pupils, and regularly assigned a portion of the time usually allotted for business, to indulging them with suitable recreation and amusement in an apartment which he had expressly constructed for that purpose. In his correspondence on education, he says, that 'The bent and aim of all the lessons, from the beginning to the end, ought to be such as tended to mend the heart (the great work of Christianity), as well as convince the judgment, by raising, in the tender mind, principles of tenderness and compassion to the brute creation as well as to their fellow-men, with a nobility of mind and a love of virtue.' Again, 'The advantage of endeavoring to promote the education of our youth on its right basis, viz. a true estimate of human life, and the amendment of the heart whence obedience and love to God, benignity to men, and a tender regard for the whole creation, would necessarily flow, must be obvious to every feeling mind.' Of the books which should be selected for the instruction of the youth, he says, 'Such parts of history as may tend to give them a right idea of the corruption of the human heart, the dreadful nature and effects of war, the advantages of virtue, &c. are also necessary parts of an education founded upon christian and reasonable principles.'

Such was the system of education adopted at that early period [1739] by this excellent Christian, which of itself should have transmitted his name down to posterity as the benefactor of mankind; for though his labors were unostentatious, they were important in their bearings on the moral condition of man, because, if by a correct christian culture of the youth, the springs of knowledge be purified, the streams which issue from them must partake of their sanative qualities. But the principle of christian love to his neighbor was too expanded in the heart of Anthony Benezet to be limited in its operations to one benevolent object, for no form of misery could meet his eye without exciting his sympathy, and an attempt to relieve it. His life is indeed a practical answer to those apathetic and cold-hearted moralists, who oppose every attempt to bring the peculiar christian principles of morality into active operation by calculations of expediency and of consequences. In his life we see a consequence in morals upon which these sage moralists have never calculated. In him we see how a man whose heart overflows with love to his neighbor will awake a corresponding feeling in the hearts of those with whom he converses. Thus, when Benezet met with a case of human suffering which originated in causes that might be removed, he was not deterred from attempting its relief by any apprehended inexpediency or inconvenience to himself, but, in the spirit of his Divine Master, he went straightforward to effect his object, of which the following anecdote is an illustration:—

'During the American war, when the British army occupied Philadelphia, Mr Benezet was assiduous in affording relief to many of the inhabitants, whom the state of things, at that distressing period, had reduced to great privation. Accordingly, observing a female, whose countenance indicated calamity, he immediately inquired into her circumstances. She informed him that she was a washerwoman, and had a family of small children dependent on her exertions for subsistence; that she had formerly supported them by her industry, but having then six Hessians quartered at her house, it was impossible, from the disturbance they made, to attend to her business, and she and her children must speedily be reduced to poverty. Having listened to her simple and affecting relation, Benezet determined to meliorate her situation. He accordingly repaired to the general's quarters; intent on his final object, he omitted to obtain a pass, essential to an uninterrupted access to the officer; and, entering the house without ceremony, he was stopped by the sentinel, who, after some conversation, sent word to the general, 'That a queer looking fellow insisted upon seeing him.' He was soon ordered up. Benezet, on going into the room, inquired which was the chief, and, taking a chair, seated himself beside the general. Such a breach of etiquette surprised the company present, and induced a German officer, to exclaim, in his vernacular tongue: 'What does the fellow mean?' Benezet, however, proceeded, in French, to relate to the general the cause of his visit, and painted the situation of the poor woman in such vivid colors, as speedily to accomplish the purpose of his humane interference. After thanking the commander for the ready acquiescence to his request, he was about taking his departure, when the general expressed a desire to cultivate a further acquaintance, requesting him to call whenever it might be convenient; at the same time, giving orders that Benezet, in future, should be admitted without ceremony.'

(To be continued.)

MISCELLANEOUS.

[From the Boston Medical Journal.]

NEW AND SUCCESSFUL REMEDY FOR THE CROUP.

In the following note, from J. D. Fisher, M. D. of this city, he speaks of a new and successful mode of treating that alarming disease of childhood, the croup, which ought to be made known through the newspapers, wherever they circulate. Should subsequent observation establish the fact of the superiority of the remedy, Dr Fisher deserves to be remembered in the first class of public benefactors.

MY DEAR DOCTOR,—I was called, at five o'clock last evening, to a child which was laboring under a severe attack of the croup and immediately the skin became coated and very red, and in the course of a quarter of an hour the little girl breathed much easier, and her croupy cough and respiration became less shrill and tubular, and much modified. Soon after making the first application of the sponges to the throat, I wrapped the child in a woollen blanket, wrung out in hot water, as a substitute for a warm bath, and gave it twenty drops of the wine of antimony in a little sweetened water, which she swallowed with difficulty. I persevered in the application of the hot moist sponges for an hour, when the child was so much relieved that I ventured to leave it for half an hour—ordering the remedy to be continued. On my return, I found the patient breathed with comparative freedom, its respiration and cough less soncrous and shrill, and its pulse softer and more natural. I recommended the applications to be continued until the child should be decidedly relieved, and prescribed six drops of antimonial wine to be given every hour, in a little water. The mother of the child informed me this morning, that she continued to apply the hot water remedy for five hours, but not so often as I applied them; that the child continued to improve, and fell asleep soon after I left it. This morning she is bright and playful, and asks for food. The respiration is quite easy, pulse soft and natural, cough humid and loose, its sounds having lost the shrill croupy character.

I was induced to employ the above remedy in consequence of having lately read in a foreign journal that it had been suggested and employed by a German physician with decided and uniform success. As the remedy is simple, and is at ready command, and as its application in the present case was attended with such decided and immediate happy effects, I would with a good deal of confidence advise mothers and nurses in similar cases to apply it early and perseveringly until medical aid can be obtained. The sponges should be gently squeezed before they are applied, so that the water shall not ooze from them, and should be gradually compressed during the time they are applied, so as to continue the temperature up to the highest degree that can be sustained by the patient. Should sponges not be at hand, napkins wrung out in the boiling water may serve as good substitutes.

THE RUSSIAN SERF.

The bonded peasant is bound to pay undeviating obedience to the lord, to render due service to him, (which service the law has fixed at three days in the week for each married couple,) and to pay the tribute which the lord imposes upon him. The public authorities are bound to lend their aid to the lord at all times. The bondsman is not compellable to obey any orders, contrary to law, which his master may require him to execute. He cannot marry without the consent of his master, nor can he be forced to marry against his own inclination. If there be any want of marriageble females on an estate, or the whole peasantry are allied by blood, and a neighboring lord be possessed of such females, in such a case the purchase of females may be effected; and in cases where neither the lord nor his peasants have sufficient pecuniary means wherewith to make this purchase, the buyer must agree with the seller to place an unmarriageable female at his disposal for every other child. Both the lord and his peasantry are responsible to the goverment of all public imposts, and the peasantry are personally liable for the poll tax, for all burdens imposed on the land, and for the furnishing of recruits. The lord is bound to provide for the maintenance of his peasants, and cannot exact greater service from them than three days labor per week. Adult children so long as they are single, are not legally liable to do service; but this regulation is not in general much regarded. In case of need, the lord may compel his peasant to dwell under his own roof or on his own farm, and employ the whole family in working for his support. The peasant cannot enter a complaint against his lord; any, all his acts become null and void, if the lord appear or plead in court; but he may denounce his lord for high treason and false return of the number of his serfs. Though there may be no express law giving the lord a right of disposing of his peasant's property, the denial of hearing before a public tribunal, and the ancient laws respecting slavery are bars to any remedy which the peasants may seek.

The head of every province is bound to prevent or punish the commission of any acts of tyranny, and may place the affairs of the lord in trust. It is not lawful for a peasant to change his place of residence; runaways must be delivered up to their masters, the lord has power to punish the peasants, but neither with starvation, maiming, nor death; he can make a recruit of him, send him to the house of correction, and compel him to settle on his estate wherever he thinks proper, if he be not fit for service. Compensation is due to the lord for every peasant slain by design or accident. The lord may emancipate his peasant, and also sell him with or without land, but he cannot separate him from his family, nor dispose of him publicly to the highest bidder. Custom, however, has gradually modified many of the oppressive enactments; and the harshest treatment to which the serf is exposed takes place on the estates of small proprietors.—*Treatise on the general laws of the Russian State.*

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